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Zion's Herald.

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THE CURRENT ISSUE.

The second and concluding paper by Prof. Olin A. Curtis on "The Mystery of Oberammergau" will be published with peculiar interest and profit.
Rev. George S. Butters, in "A Tribute to My Alma Mater," pays a delicate and deserved compliment to his alma mater in Boston University Theological School.
"Some Methodist Preachers' Methods" are interestingly described by Rev. Frederick Burrill Graves in an extended paper which can hardly fail to interest preachers especially with whom the names of the ministers enumerated are household words.
"Nathaniel" provides a pungent "New York Letter," and Mrs. D. W. Scott follows with her second concluding article upon "How Shall We Vote?"
The family page Rev. J. F. Howard relates in his own experience of "Parson Lapwing." Mrs. Fay S. Newland aptly and thoughtfully presents "One Phase of the Woman Question." Myra Goodwin plants a practical story for girls entitled, "Anna's Heart To;" and the usual departments are well filled.

The Outlook.

One hundred years ago, when England was valiantly protecting her textile machinery from exportation, and the States—many of them—were offering bounties to any one who would introduce a mechanical method of spinning cotton yarn, a young Englishman named Samuel Slater, who had been apprenticed to a cotton manufacturer in Derbyshire, came to Pawtucket, R. I., and there constructed from memory an Arkwright spinning frame and two cards. This was the birth of an industry which has grown to over 14,000,000 spindles, and which has been of incalculable benefit to the country at large. Slater's memory is not merely that of a mechanic. His old master, Jedidiah Strutt, had been wont to gather his employees on Sunday for Bible study, and the apprentice, following his wholesome example, founded, it is supposed, the first Sunday-school in the United States. It was fitting that the centenary of such a noble pioneer in industry and religion should be celebrated with prolonged festivities. Not Pawtucket alone, but the country of his adoption in all its length and breadth, should keep his memory green.

The present status of the Civil Service reform is clearly outlined in the resolutions adopted by the National League last week, which might, very properly, be published in book form for popular distribution. Those who failed to hear or read the glowing sentences of Mr. George William Curtis, will find in these resolutions some condensed and succinct facts. We call the most important: Over 32,000 places in the public service are filled, after free and fair competition, by merit only; ninety-two per cent. of the clerks are appointed under the last administration; the reform law have been retained in office; certain appointments made in defiance of the reform law have been revoked; the officers of a political club in Washington who solicited political contributions from government employees, have been indicted; the reform is warmly supported by many leading journals of both national parties. While commending the present administration for what it has done, the League, which professes to be a sort of "external conscience" to the body politic, argues its failure to keep the pledges which it voluntarily assumed—notably to extend the reform system to all grades of the service in which it is applicable, and to repeal all laws at variance with such extension. This warning comes at a time when it can be heeded. The material interests of the country have been settled by the tariff bill. The opening of the coming session will be signalized by the passage of a measure which will insure honest elections the country over. The most welcome piece of legislation which would then be enacted would be a bill which would do away utterly with the "spoils system," and ensure to the country a public service founded and maintained solely on merit.

It will be remembered that Congress at its session provided for three new battleships and a triple-screw cruiser. There was no delay in this instance at the Navy Department for twenty months or more in hunting up plans in England and elsewhere, as was the case with the vessels of the "Baltimore" class five years ago. Before the appropriations for the new ships were available, plans and specifications were ready, and on the last day of the recent session the bids were opened at the Department. The alacrity and eagerness of our navy officials are worthy of high praise. Nor are they alone to be commended. Ten years ago no shipbuilder in this country was prepared to undertake the construction of an armored vessel of 9,000 tons displacement. Tools, machinery, skilled workmen, all were wanting. But at the late competition four firms put in bids—an indication of an industrial development as gratifying as it is marvelous. Moreover, one of the bidders—the Cramps, who were awarded the contract for three of the ships—offered to build from twelve to eighteen tons to the length of the battleships, thereby securing a saving of 10,000 tons, and gaining other advantages, and yet not exceed the appropriation.

On the completion of these ships, and of others now building, the United States will possess a navy which will not only preserve its national self-respect, but which will also command the respect of every foreign power.

Twelve years ago the Anti-Socialist bill passed the German Reichstag. It was a repressive measure of the most radical kind, forbidding all meetings, publications, or money-raising on the part of Social Democrats on pain of fines, imprisonment, banishment, confiscation of property. The second attempt on the life of the Kaiser in that year aided Bismarck in securing the passage of this law, which has been re-enacted every third year and has been pitilessly executed until the present régime, which prefers remedial rather than extirpatory measures. It expired at the close of last month, and banished Socialists were allowed to return to their homes. Rigorous as has been the execution of the law, it has utterly failed to accomplish its purpose. All through these cruel years the Socialists have steadily increased, both rank and file. In the Reichstag they have grown from nine to thirty-five members, and last year in the elections they polled 1,427,333 votes—nearly a million more than when the ban was placed upon them. A writer in the *Universal Review* fittingly characterizes Bismarck's scheme as "a bankrupt policy of coercion." It is safe to say that it will never be again attempted. Emperor William doubtless realizes that no problem more serious than that of Social Democracy, with its hatred of imperialism and militarism, confronts both his throne and empire at the present time.

The meeting of the British Iron and Steel Institute in New York city last week, was a notable event in many ways. The fact that the meeting was appointed to be held in this country is significant of the estimate which is placed upon the productive and manufacturing resources of our land in this gigantic industry; the fraternal feeling exhibited by members of our leading iron associations towards these guests, who include some of the foremost metallurgists and engineers of the present age, has been a pleasing feature; while the valuable technical papers which have been presented and discussed, and the presentation of a special Bessemer gold medal awarded by the British Institute to Hon. Abram S. Hewitt, have combined to make the convention one of extraordinary interest and profit. Our foreign visitors will make use of their opportunity to visit Pittsburgh and other important centres of the steel industry.

The West End Company's scheme for rapid transit in this city, was disclosed last week. It proposes to extend Harrison Avenue to Adams Square, and thus provide what has long been needed—a parallel avenue to Washington Street. It then proposes to construct an elevated railroad of latest model, to be run by electric motors, from the Roxbury Post-office to Charlestown Neck (with loops for the northern depots), diverging from Washington Street at Dedham, and proceeding through Harrison Avenue as above indicated. Between Bedford and Summer Streets, and Milk and Water Streets, valuable property will need to be taken. The West End Company offer to share with the city the expense involved in the proposed improvement. They also intend to give all the surface lines centering at Roxbury the right to transfer to and from the elevated road without additional fare; the same right will also be given at the northern terminus, and also on a proposed extension of the line from South Boston to Park Square. The scheme as a whole is generally commended. The city will probably grant the proposed location.

THE MYSTERY OF OBERAMMERGAU.

PROF. OLIN A. CURTIS.
[Continued.]
"Folget dem Versoehner nun zur Seite,
Bis er seinen rauen Dornenstiel
Durchgefaen und im heissen Streite
Blutet fuer uns ausgekempt hat!"
—Prologue *Damenberger Text*.

PASSING from the people and the history to a consideration of the Passion Play as it is acted to-day, we must first notice

The Artistic Elements.

The details of the play have been often and recently described; and so it can hardly be necessary to show how all the action is introduced and modified, not only by a series of tableaux, but also by a chorus based upon the idea of the old Greek chorus. By this general plan the mind is gradually prepared to grasp the meaning of each part, and the heart is protected from a strain which might become too severe. The chorus has been criticized for its monotony; but this monotony is mastery; it is the dull background upon which the intense passion blazes. Not only this relief in contrast, but the chorus tends to lift the action itself out of the theatrical ring. It is like a solemn voice ever crying in your ear: "Folget dem Versoehner." Next to this artistic skill in the entire setting of the action, the most striking general feature of the drama is its realism. But this must not be confused with the realism which is a definite movement in art and literature. There is no effort in Oberammergau to elaborate and emphasize the petty. Among all those simple Bavarian artists there is no Gerard Dow, who, being complimented upon the execution of a broomstick in one of his pictures, said: "I have yet three days' work to do upon it!" In the Passion Play the effort is rather to take a vast thing and reduce it to the ordinary person, a reality. The result of this effort is, in a few places, degrading; and, in a few places, even ludicrous. An instance of the former is the angel who tries to comfort the Master in the Garden, and makes that sorrowful scene actually sentimental. An instance of the latter is the striking of the two thieves with huge leather clubs stuffed with straw. The sound is as if the Roman soldiers were playing bean-bags! It is surprising, though, how little these points of cheap realism interfere with the impression the drama makes as a whole. They are as insignificant as the brush heaps at the foot of the Kofel, as the mighty peak stands there, lifting its gleaming cross up into the clouds.

The tableaux (taken for the most part from Old Testament history) are almost beyond all unfavorable criticism. In several of them nearly all the people of the village take part; and so, better than the special acting of individuals, these living pictures show the artistic elements in the town. From the oldest person down to the smallest child there is manifested the same spirit, and they all make perfect contribution to a single powerful effect. Certainly no other six hundred people in all the world could produce such a tableau as "the manna in the wilderness." Such blending of colors; such combinations of face and form; such organization of parts about a centre, are, we dare say, the finest work of the artistic genius. We hardly expect to see the equal of these tableaux anywhere.

The Acting

is, on the whole, a shade inferior to the silent pictures; yet it is very wonderful, and some of it is so simple and natural that it does not seem like acting at all. It is art carried to the point of hiding. Judas is almost the only one who could belong to the modern theatre. He laboriously plays a part. He tries to be tragic until you heartily wish he would hang himself at once, and be done with his cheap ranting. Ten years ago Gregor Lechner, it is said, gave a deep, solemn rendering of this character of the betrayer; but now Lechner is too old and feeble for the strain, and no strong soul has yet appeared to take his place. Over against the theatrical Judas of Zwick we would put the quiet depth of Thomas Rendl's conception of Pontius Pilate. He is the old Roman to a line. His one question: "Was ist Wahrheit?" is a profound study. The Master moves the hard man of affairs as he has not been moved for years; an old dream of a philosophy which would reach bottom flashes again through his mind; and with a voice, pathetic in contrast with his habitual despair, but honest and hopeful for one swift moment, Pilate says: "What is Truth?"

Fully as strong is the busy, persistent, astute Calaphas of John Lang, the burgomaster of Oberammergau; but we must hasten toward the centre. Who can say anything satisfactory about Joseph Mayer as he tries to present the character of our Lord? As he first appears, you are unwilling to look at him; you are ready to shout: "It is a piece of out-and-out blasphemy!" But after eight hours you go away in wonder; and if you must condemn the play, you always keep a tender spot in your heart for Joseph Mayer. He has caught the spirit of Fra Angelico, "the St. John of art," who painted some of his pictures with tears streaming down his face. Mayer's majesty cannot be reported any more than Mont Blanc can be reported. If anything, he is too majestic; for to keep the majesty, he now and then sacrifices all humility. Mayer's victory is too apparent—he half likes it to be done over in the woe of it. He never quite gets to be acquainted with grief. His suffering never darkens his consciousness, or disturbs his pleasure in his triumph. Nothing reaches him; and so his conception becomes *doctetic*. But he does all that art can do; for the fact is, that the character of Christ is beyond art, just as everything supernatural is beyond art. But there are two things Mayer can do perfectly: First, he can express the Saviour's patient silence. Mayer is so silent that the very lips of the man seem to have become petrified. That wild rable could not torture an exclamation out of him in a thousand years. At last his silence becomes positively oppressive. You think: "He ought not to speak; but if he would only open his mouth; or do anything under the sun to prove that he has not turned into a wraith." The second thing that Joseph Mayer can do is to express the Master's friendship for his disciples. Indeed, the crown of his work is not (as so many assert) in that gross, Roman, brutal realism of the crucifixion; but in that tender, chaste, suggestive scene of the Last Supper. When Mayer uses those precious, homely words: "Petra, reich mir deinen Fuss," his love for Peter bursts through all his majesty, and you see before you, without an atom of sentimentality, the possibilities of human friendship. The entire scene is indescribably pathetic, and must be called an expression of the Gospel account even poetically finer than the famous painting by Leonardo da Vinci.

We almost dread to speak of the Passion Play from a purely religious standpoint, because our impressions and our conclusions are so entirely different from those of many who have recently written or spoken with fine taste and careful discrimination. It must be wholesome, however, to give a fair statement of convictions, together with the principles and facts which are at the bottom of those convictions. Over and over it has been said that this play is "a devotional act of worship." But what is meant by worship? If the word is used in the vague way in which Emerson used the word prayer, when he called "the prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar," true prayers, surely there may be "a devotional act of worship" in the theatre of Oberammergau. But if we mean by worship any definite personal bearing toward God; any effort of the individual to adore His Holy Name, to seek His grace, to recognize His claim upon our service, or to obtain His pardon for our sins, then we must say, as we do say, that the Passion Play is

A Long Remove from Actual Worship.

In the first place, the play is not worship to the actors themselves. Their bearing is not toward God, but toward the audience. Even with this bearing there is possible a sermonic aim, and that aim is in the play, and in the best of the acting; but it never dominates the artistic aim. Those village actors are related to their work very much as great oratorio singers are related to their work; and "The Messiah," as rendered by our Handel and Haydn Society, is as truly a religious service as is the Passion Play. We were with these actors in services in their church and over their dead, and (although in the Roman Catholic Church it is not always easy to tell what is art and what is religion) we were impressed with the difference there is to them between their worship in the church and their acting in the theatre. We do not question their sincerity. They do not aim, first of all, to make money. They are trying to carry out the vow of their fathers. They prepare themselves as religiously for their acting as many great artists, like Sebastian Bach, prepare themselves for the thing in hand. But granting all this, there is not on that stage in Oberammergau any worship; and only in a vague, poetic way can it be called a religious service at all. It is a splendid conscientious treatment of religious sentiments, and that is all. Any artist can express beautiful things about religion, and yet not be religious; any artist may express this or that about God, and not, with the artistic expression, come into personal relations with God. The elder Booth could repeat the Lord's Prayer and bring out its dramatic possibilities until people were moved to tears; but all that time he was the artist, and not the sinful man pleading with God. We insist upon this point because so many refined people are making to-day, even in our Protestant churches, an aesthetic compromise, substituting for a personal surrender to God a series of charming sentiments about religion.

Even yet plainer is it that the Passion Play is not to the audience "a devotional act of worship." Either we must have been exceedingly unfortunate in the date selected, or some writers have not reported all the facts. We have read about the holy atmosphere of the theatre, about people falling upon their knees and sobbing out broken prayer; but no such thing did we see. The nearest to it in movement was a man trying to get a flask out of his lunch basket, and this not between the acts. Worst of all, there were cries several times: "Down there in front!" "Shut those umbrellas!" Afterwards it was stated in a London journal that these coarse outbursts were from ill-bred, irreverent American tourists; but we must put it on record that these irreverent Americans all spoke excellent German! As to the multitude of peasants in the audience, there was not, as far as we could observe, any manifestations which could be properly called religious. Several times, on the contrary, there was merriment among them; and once, when the Roman soldiers at the tomb fell over with a crash, there was general laughter. The reason for this laughter we fully appreciate; but no less surely did it show that the attitude of the peasants was not one of worship. With the data we have, with the impressions received on the spot, we believe that the Passion Play moves men only as

A Work of Art.

Yet in this mystery there are scenes of deep solemnity; there are places where your heart beats fast; places where the entire audience is subdued and expectant; places where the truth is pounded into you as with a sledge. All this may be helpful to some souls. There are people who do not make real to themselves any part of our Lord's life. They speak of it as they would of a faded dream. Such people, by the realism of the Passion Play, may be forced to grasp something. Even Chaucer's *Deewep* returns to say that he never had understood the significance of the human life of the Son of God as he did "after it had been presented in this simple Bavarian peasant." But granting all this; and granting a large admiration for the people of Oberammergau; and granting the significance the play must have to the student of literature, or history, or art, we have a conviction that it is out of harmony with the Protestant spirit. Not that this play has not felt the Reformation; for we have seen that it has; but that Protestant piety cannot use art to the extent of this Passion Play without peril to its own spirituality. As Thomas Carlyle was once looking at Holman Hunt's painting of "Christ in the Temple," he praised the artist's skill, but added: "I dislike all pictures of Christ; you will find that men never thought of painting Christ till they had begun to lose the impression of Him in their hearts." In this remark there is a trace of abnormal feeling, and yet the suggestion of a profound truth. The more feeble the religious life, the more imperfect the personal relation with God, the more emphatic men put upon artistic expressions of sacred facts and sentiments. This is the key to every ritualistic movement. This is the key to Roman Catholic methods. The Puritan spirit was too severe; but in its idea of personal holiness, and the relation of this holiness to aesthetics, it was, at least seven out of ten parts, from God. If those rugged men of God rejected the pomp and plays and pictures of the Roman Church, and even frowned on scarfs of tiffany, they established, as George Bancroft says, "a worship purely spiritual." This simple spirituality can be safely embodied only in simple forms.

Professor Henry Drummond says: "Why is religious life so discolored, by bits of last Sunday's sermon and paragraphs from books we read when we were young, and bits of illustrations? Why is there no verbal column in our spiritual life, and why is it that every sermon we hear seems to put out the sermon we last heard; so that we are prepared to

give up to-day almost anything we have heard if we come across a new prophet or book? It is because we have our religious life without any foundation—any solid, simple, natural principle on which to establish it."

A TRIBUTE TO MY ALMA MATER.

REV. GEORGE S. BUTTERS.

THE closing and the crowning days of my student life were spent at the School of Theology of Boston University. I had entered upon Andover's second year when my conviction sent me to Boston to consult with

Dr. J. E. Latimer.

His greeting was so cordial and his spirit so kind, that I was glad to put myself under his instruction, and that day I was enrolled as a member of the middle class. I regard this man as one of the grandest specimens of Christian manhood that I have ever known. The best of his influence is felt, but not easily described. The students who have been his pupils know what it is and what it was, and the man who knew him best knows it most. It is not often that one so strong in his intellectual impressions is equally strong, or even stronger, in the helpful influence of his Christian character. I never saw the least evidence of impatience in him, and yet I can bear witness that I saw and heard enough in his class to arouse the "old Adam" in any man where grace was not unusually triumphant. He has been justly honored for his great service to the School, but the full revelation of his work for the students, and through them for the world, cannot now be written.

The next week my work began, and the first exercise was "Practical Theology" under

Dr. L. T. Townsend.

One of the students preached before the Professor and the class, and then was told, with more or less charity, of the defects in his sermon, style and delivery. Dr. Townsend is a keen critic, and yet has so much kindness in his nature that he can point out faults and not inflict wounds at the same time. It seems only yesterday that I stood before that body and tremblingly attempted to preach. How my ears tingled as I heard in criticism: "Voice pitched too high; speaks too rapidly; sermon evidently committed; lacked fervor; not a camp-meeting preacher; slightly nasal in his tone; better fitted for a teacher; expected something better;" and on it went until the Doctor took it up. When he concluded, I would have preached at Conference. Before he commenced I feared I had missed my calling. I look back to that day with gratitude. I cannot tell all that I owe to the Professor in that department. He was kind and appreciative. He discovered gifts of which I was unconscious, and which at his suggestion have been exercised; and that exercise has brought kind words from my brethren and friends, and some relief to the committee on "ways and means."

From this we went down to an hour of Hebrew. Not that this is a descent, but the room was down two flights.

Dr. J. W. Lindsay

was for four years my dean, for nearly two my professor, for four more my presiding elder, and is now my parishioner. I would gladly pay back some of my indebtedness if he would only come to hear me preach; but as he preaches every Sunday, and often twice and three times, that is an impossibility. He sends his family, however, and I try to do my duty by them on his account, for if by any neglect of his pastor the Doctor should go wrong, the whole North Boston District would suffer. What a responsibility is mine! Languages have always been a delight to Dr. Lindsay, and he was a good Hebrew as well as Greek scholar. A knowledge of men was not a falling in the exegetical department. In the midst of that afternoon's work a brother's translation had made the teacher smile because of its familiarity, and the young man defended himself by saying, "I'm not much of a Hebrew scholar anyway." "That statement is more exact than your translation, my brother." His college experience had no doubt opened his eyes to the weaknesses of some students, and it was not easy for a shirk to escape detection.

The Hebrew was followed by a lecture on the "History of Doctrine" by

Prof. H. C. Sheldon,

one of the closest students in the University. What an amount of work he has been doing for the young men who have entered the ministry! I presume many of us did not realize how much time his painstaking and accurate lectures would save in the active pastorate. The Professor and his work grow on the student. He is always more appreciated as advance is made in the course. His quiet wit is much enjoyed, and he is always estimated highest by the most studious and thoughtful men.

But I am writing of old days. It is not ten years since I was under these instructors, and yet great changes have come. New and elegant quarters, new professors, and I am glad to write, a new tone and power in the institution. The new building has brought a sense of refinement and a higher grade of social life, which was impossible in the old surroundings, in spite of the self-sacrificing work of "Sister" Blye. We can honestly say of her: "She did all she could."

What a compliment to the teaching ability of

Prof. H. G. Mitchell

that so many count Hebrew their favorite study! Is it so in many schools of theology? "What is it in that little man which makes him so popular with you theologues?" asked a minister of an undergraduate. "He is not a little man," was the quick reply. "Well, what gives him such a hold on the men in his classes?" "Brains and enthusiasm, together

with a kind heart and a good deal of common-sense."

The first time I heard

Prof. M. B. Buell

he told the story of the minister who announced, "There will be preaching in this house to-night if the gas holds out." It was at our alumni supper, and an alumnus near me whispered, "He does not need any, for he is one of our most studious men." Soon after we heard of his election to a chair in the School. The fact that he is to-day the Dean, speaks well for the impression his ability has made. I never have been in any of his classes, but I know that in addition to his qualification for his present professorship, he can preach and write most acceptably. I trust he will not "put up his sword," or let his pen rust, so long as he continues in his present position.

In the election of

Prof. Olin A. Curtis

an honor was worthily bestowed upon one of our most worthy men. Dr. Curtis was a fellow student, and I am glad to state that he was regarded as the leading mind in the School at that time. More than that, he earned the reputation of being the hardest worker. The studious habits of his seminary days follow him, and he will be as fresh as his mind is vigorous. We anticipated a great deal from him in the old days on Bromfield St., and I know that, such was our love and respect for him, there has not been the least jealousy on the part of his former associates that he has been so highly honored by Boston University.

It is no lack of appreciation that omits the name of Prof. Curry and others from this article; but as they were also with other departments, it seemed best to write only of those whose work was distinctively in the School of Theology. Some reader has said: "He has forgotten

President W. F. Warren."

Could I, while writing of Boston University? Can you think of the institution without thinking of him? Has not more than any other man made her what she is? I never met him that he did not speak of some plan that he was hoping to mature to enlarge her influence and usefulness. He is surely one of the great men of American Methodism, and fills one of her greatest positions. To my mind the church could not give him another which would increase his influence and power.

What theological school has four stronger preachers than Drs. Warren, Townsend, Buell, and Curtis? Would not many of us count it a delight if we could frequently hear any one of them? I am proud of my Alma Mater. I also have an affectionate admiration for the great men who are her teachers and professors. I count them great because of mental endowment, studious devotion and enthusiastic leadership. But the greatest shines with a brighter light when you study the character of these devout and talented men. "The greatest of talents is character, and character is the most attainable of talents."

Newtonville, Mass.

The Religious World.

—Bishop William Taylor was present at the Iowa Conference, and preached at 6 o'clock in the morning.

—Rev. Dr. Abel Stevens, now 76 years of age, is writing another volume of his great "History of Methodism."

—Bishop Fowler was on the railway train which was wrecked near Ogden, Utah, recently, but escaped uninjured.

—Bishop Hurst has cabled that there is ground for hope that his son, who is sick with typhoid fever in London, will recover.

—Rev. B. F. Rawlins, D. D., has been appointed assistant editor of the *Western Christian Advocate*. Dr. Rawlins is 60 years of age.

—The daughter of Rev. Dr. Leroy M. Vernon, of our Italy Mission, Miss Lillian, was married, Sept. 9, at Rome, to Adolfo De Bosio.

—Rev. John S. Potter, D. D., a veteran minister of the Methodist Episcopal Church, died at Burlington, N. J., recently, at the age of 85 years.

—Mrs. Nancy W. Bass, widow of the late Prof. W. W. Bass, of Cazenovia, N. Y., has been appointed superintendent of the Syracuse Deaconess Home.

—Rev. D. M. Stewart, aged 85, a noted Presbyterian clergyman, who had married 900 couples during his ministry, died last month at Indianapolis, Ind.

—The English Wesleyan Missionary Society has taken steps for establishing a theological seminary in Canton, with accommodations for twenty students.

—Rev. C. H. Wetherbe, of Holland Patent, N. Y., a valued contributor to our columns, mourns the loss of his oldest son, who died recently at the age of 19.

—The General Theological Library of Boston (Rev. Luther Farnum, librarian) is now established in its new quarters at No. 6 Mt. Vernon St., opposite the State House.

—Miss Isabella Thoburn, of the Methodist Episcopal Church, expects to return to her field of missionary labor in India, leaving New York the first week in November.

—The United Presbyterian Church of Scotland has sustained a severe loss in the death of Prof. David Duff, who, since 1876, had occupied the chair of church history in the Theological Hall in Edinburgh.

—Mr. Tiong Ahok, a prosperous Chinese merchant, and a devout and benevolent Christian, died in the city of Foochow, Aug. 11. He had given \$10,000 to found our Anglo-Chinese College in that city, and this represents but a small portion of his contributions to the promotion of Christianity.

—Mrs. Ella May Bennett, of Stony Brook, N. J., was recently ordained to the ministry of the Universalist Church; Rev. Phoebe A. Hanford, of New Haven, preaching the sermon. The *New York Herald* said: "Mrs. Bennett is a woman of rare talents. She has a model home, a husband who encourages her in all her church work, and is the mother of three children."

Miscellaneous.

SOME METHODIST PREACHERS' METHODS.

REV. FREDERICK BURELL GRAYES.

THE preaching of New England has radically changed since the early colonial days. A sermon of that period, and of that immediately succeeding, would not be tolerated to-day, not simply because of some of the thoughts in it, but because also of its length, its strictly doctrinal spirit, and its far-away position from the ordinary affairs of life. Though the deeper in church is not, as in the olden times when these sermons were preached, fixed for his office, yet I wish to bear witness here that some of the deacons still sleep. To discover what a few representative ministers of the Methodist denomination are accustomed to do in the way of sermonizing, will put on record the dominant character of present preaching in the Methodist Church, at least in New England. There are hundreds of others from whom I should have been glad to hear, if I had had sufficient space at disposal.

Rev. W. R. Clark, D. D., preaches expository sermons, and from both Testaments, touching upon special and current topics. He preaches morning and evening; the object of his preaching being "to save men." At present he is reading Bishop Foster's works.

Rev. E. R. Thorndike preaches most frequently topically, though inclined to be expository, and making usually the first part of the sermon expository. The majority of his texts are taken from the New Testament, and as far as is consistent with his position, he touches upon special and current topics. The aim of his preaching is "to instruct the congregation in the duties and doctrines of Christianity, and move them to perform and accept the same." He preaches twice, and aims to have each service preparatory to special services as indications will permit. He is reading just now Bishop Foster, "Silence of Deaf Mutes," Blaine's "Twenty Years in Congress," Century.

Rev. W. N. Brodbeck often preaches expository sermons, and most frequently from the New Testament, incidentally or by way of illustration touching upon special and current topics, while the aim of his preaching is "to edify believers and save sinners." He preaches during eight months of the year on Sunday evenings, and is at present arranging for revival services. He is reading Crooks' "Life of Bishop Simpson," Haywood's "The Man of Galilee," Martyn's "Life of Wendell Phillips," Farrar's "Early Days of Christianity," and current reviews and magazines.

Rev. Frederick Woods, D. D., gives an expository talk in the prayer-meeting on Sunday evenings when he does not preach, but his sermons can be characterized as mostly topical, "but the topic is Scriptural and is the soul of the text." He takes his texts mostly from the New Testament, but often from the Old, and aims "to illustrate and enforce the truth as it is in Christ." He does not touch upon current topics, "but," he says, "I intend to do so when I get through the Bible." He is working towards a revival, to conduct it himself, with the assistance, possibly, of pastors. Foster's "Theology," "God in His World," Henry George's "Progress and Poverty," and magazines and reviews, now occupy his leisure for reading.

Rev. J. W. Hamilton, D. D., preaches both expository and topical sermons, from both Testaments, and handles special and current topics whenever he believes it to be useful and appropriate. The aim of his preaching is "the conversion of sinners and the strengthening of believers, but I try to prepare myself that instruction from the pulpit may contribute to the success of both aims." He preaches Sunday evenings, and is arranging for special meetings. His reading is at present to the end that he may adjust himself, "after four months of wandering in Europe, to the present phase of affairs at home."

Rev. George Skene usually preaches expository sermons, from both Testaments, dealing but little with current topics, and aiming "to bring men to Christ and build them up in Christ." Once a month he preaches on Sunday evenings. He is reading Amiel's "Journal," and Mulford's "Republic of God."

Rev. I. H. Haven preaches expository discourses, more largely from the New Testament, and deals only occasionally with current topics, when they need bringing out and emphasizing. The aim of his preaching is "to present the truth—convicting, awakening, regenerating, sanctifying, comforting, edifying truth." He is holding revival services with the help of E. W. Bliss, of Chicago, the distinguished evangelist. He preaches twice. For his reading he has devoted himself lately to the Epistle to the Philippians.

Rev. G. A. Crawford, D. D., is an expository preacher, and usually selects texts from the New Testament, speaking upon current topics in short preludes, aiming in his preaching "to present incentives to holy living and give necessary instruction to that end." He preaches on Sunday evenings. Just now he is reading on "Theistic Philosophy."

Rev. W. T. Perrin occasionally preaches an expository, but usually a topical, sermon, and from both Testaments, not hesitating to speak upon current topics. He preaches on Sunday evenings, and wishes the aim of his preaching "to be the same as Christ's and the apostles' in their preaching." He believes in an "all-year, every week revival." For his reading he has on his desk at present Lubke's "History of Art."

Rev. L. B. Bates, D. D., now and then delivers expository sermons, from the whole Bible, handling current topics, preaches Sunday evenings, and aims "to save souls." He is now reading "The Bible, and all the Gospel tidings I can get, and a few good books."

Rev. I. H. Packard sometimes preaches an expository discourse, from both Testaments, does not touch much upon current topics, and aims to convert and build up in righteousness. He sometimes preaches on Sunday evenings, and is arranging now for special services, which he will conduct himself. His reading is chiefly in connection with church work and biography.

Rev. Fayette Nichols preaches every Sunday morning an expository sermon, using the Sunday-school lesson for a text, not preaching at present on Sunday evening. He sticks generally to Gospel themes, and deals usually from the Old and the New Testaments, with practical aims towards Christian living. The book on hand at present is Vincent's "Gates into the Psalm Country."

Rev. Louis Albert Banks preaches topical discourses, using the whole Bible, and often taking up current topics "to attract the people to the church and impress the truths of the Bible upon their minds." His aim is "to rebuke sin and win sinners to Christ, and develop righteous character and life in believers." He preaches on Sunday evenings. Every day in January, 1891, he will have special revival services, conducting them himself. He reads with special reference to sermon preparation.

Rev. E. M. Taylor preaches an expository sermon, uses both Testaments, seldom touches current topics, and aims "to convince of sin and build up in righteousness." He preaches once a month on Sunday evenings, and is arranging for special services with the assistance of brethren and an evangelist. He is reading at present "Lux Mundi" and Dornier's "Theology."

Rev. W. P. Odell occasionally treats a text expository, using both Old and New Testaments, and only infrequently touches upon current topics. The object of his preaching is "the conversion of sinners and the sanctification of believers." He preaches on Sunday evenings. His reading is in the postgraduate course of Boston University, just now on the "Philosophy of History," by Hegel and Freeman.

Rev. J. D. Pickles preaches mostly upon themes from both Testaments, though occasionally an expository sermon, treating current topics somewhat, aiming always "to build up the church and save sinners; always directly or indirectly making an appeal to sinners." He preaches Sunday evenings. He is reading Bishop Foster and sermon literature of various authorship.

Rev. R. L. Greene, D. D., frequently preaches expository, using both Testaments, very seldom dealing with current topics. He preaches Sunday evenings. His aim is "to build men into a holy life." He is arranging for special services with an evangelist. Parker's "People's Bible," Mead's "Supernatural Revelation," and several miscellaneous books are the staple of his present reading.

Rev. C. L. Goodell is not exclusively an expository preacher, using both the Old and New Testaments. He occasionally discourses upon current topics, preaching on Sunday evenings, but constantly aims "to save sinners and uphold believers." He is arranging for special services. The time he gives to reading is devoted to Stanley's "In Darkest Africa" and Bishop Foster.

Rev. G. A. Phinney preaches, generally, an expository sermon, occasionally, however, taking a topical. He thinks it well "to range all the Word of God," but not to search for a text, because texts "will come by the Holy Spirit's leading according to pastoral requirement," if the preacher is also a pastor. His aim is "more and more to be helpful." Whenever there is occasion to do anything with existing evils, like Romanism or intemperance, he deals with them, but not in the morning services. He preaches a short discourse on Sunday evenings, and is arranging for special services. In regard to his reading, he reads "books fresh and helpful," the Bible and commentaries being his surest upholds.

Rev. Joel M. Leonard seldom preaches an expository, but generally a topical, sermon. Most of his sermons are from the Gospels; of the last thirty texts six are from the Old Testament, fourteen from the Gospels, and ten from other parts of the New Testament. He incidentally, only, touches upon current topics, and preaches twice. "In the morning I talk on some line especially for the church, in the evening to the unconverted." He is working now towards a revival, which may call for special services. He is reading Foster's "Theology," Trumbull's "Yale Lectures on Sunday-schools," "Epworth League Workers," etc.

Rev. C. M. Melton usually confines himself to topical or topical topical discourses, taking texts about equally from the Old and New Testaments. Not very frequently does he touch upon current topics, unless it is a matter of great importance. The aim of his preaching is "to bring men to Christ and build them up in an intelligent piety." He preaches monthly on Sunday evenings, and is now arranging for special services, to be assisted by brethren in the ministry. Outside of current periodicals and what may be necessary for pulpit preparation, he is reading for the degree of Ph. D. in Boston University.

Rev. A. McKee, D. D., frequently preaches an expository sermon, mostly from the New Testament, and deals but little with current topics. Part of the time he preaches on Sunday evenings; but whenever he preaches he aims for "salvation—to get men saved, both professors and unconverted." The "One Book," "Faith and Philosophy," Henry B. Smith; "Men and Books," Phelps; "Century, Sermon," etc., constitute his present reading.

Rev. T. Corwin Watkins, D. D., preaches mainly topical discourses, drawing equally from both Testaments, using current topics much, and aiming "to reach the conscience and rectify the life." He preaches on Sunday evenings, and is now in the midst of revival services. He nevertheless finds time to read "The Supernatural Book," by Bishop Foster, and "What is the Bible?" by Prof. Geo. T. Ladd, "side by side."

Rev. J. O. Knowles, D. D., preaches, he says, "expository sermons—a charitable imagination might call them sermons as a matter of courtesy." He says: "I try to preach out of both Testaments, but some men whom I have lately heard got a long way 'from either.' To ask what is the special aim of his preaching, he says, is 'a funny question.' A genuine Gospel preacher can have but one aim; but he doesn't tell me what that aim is. He does not preach regularly on Sunday evenings, and touches upon current topics 'whenever they come up as relating to my Gospel message.' He arranges special services as the need arises, but intends all his services to be 'revival.' Zion's Herald, Christian Advocate, letters of friends, etc., are the wheat of his present reading.

Rev. D. B. Eila, D. D., preaches topically and expository, from both Testaments, and whenever the occasion requires gives his views on current topics, making the aim of all his sermons "to instruct, convince, and persuade." He preaches twice every Sabbath. He is at present reading upon the subject of Jonathan Edwards' great revival at Northampton.

Rev. C. F. Rice does not often discourse expository, but yet his sermon in part is an exegesis of the text. He uses current topics chiefly by way of illustration, and not for special sermons; he takes his texts mainly from the New Testament, and aims "to convict of sin, to convert from sin, and to build up in righteousness." Monthly he preaches on Sunday evenings. He is reading Briggs' "Messianic Prophecy," Allen's "Christian History," MacMaster's "History of the People of the United States," and Blaine's "Twenty Years in Congress."

Rev. C. A. Littlefield preaches mostly from the New Testament, and some expository sermons. He does not touch much on current topics, for "the Gospel of Christ is always a 'special and current topic,' more modern than anything else." He has for the aim of his preaching "to build up saints and convert sinners." He has Prof. D. B. Townner and wife to work with him in special revival services. "For private Christian growth" he is reading the New Testament. Besides, Emerson's "Essays," with careful study.

Rev. W. H. Thomas, D. D., is an expository preacher, using both Testaments, avoiding, generally, current topics, and striving "to bring human souls into fullest contact with God." He preaches on Sunday evenings, and will soon have special revival services, assisted by his brethren in the ministry. The late Canon Liddon's works constitute his present reading matter.

Rev. Wallace MacMillan is, as a preacher, exegesis, taking texts from both Testaments, steering clear usually of current topics, and making his aim "conversion and consecration." He preaches short vespers sermons on Sunday evenings, and will soon have special revival meetings with Prof. Townner. With general literature, and New Testament Introduction, especially the Synoptic Gospels, he uses his reading moments just now.

Rev. W. J. Heath is an exegesis in his sermons, drawing the law of salvation from both the Old and New Testament wells, but seldom holding the bucket of current affairs. He preaches in the morning to edify, and a short sermon in the evening to awaken. He has had Rev. Jerome Wood to assist in revival services, and will continue them now himself. His reading matter is Bishop Foster, Martineau's "Seat of Authority in Religion," Dr. Griffin's "Lily among Thorns," and some fiction.

Rev. L. H. Dorchester not often preaches an expository sermon, doing that work mostly in his Bible class. Using both Testaments, his aim in preaching is "God's glory." He preaches Sabbath evenings, and at both services uses current topics, for "illustration, a subordinate part of the sermon. He has occasional extra meetings, and is devoting his reading mostly to the Conference course.

Rev. William R. Newhall preaches an expository sermon "about once a month, but never a sermon without an honest exegesis." He aims "to make men better," and takes texts from both Old and New Testaments, using current affairs in an illustrative way. He will conduct some extra meetings himself

soon. "The Book," and Martineau's "Seat of Authority in Religion," are his present reading. Rev. H. A. Spencer's sermons are more topical than expository, and are sometimes topical. The New Testament is the field he gleams most from, avoids current topics, and his aim is "a Christian edification." On Sunday evenings he gives a brief exegesis of the day's Sunday-school lesson, and then has a social meeting. He has on his library desk for reading in leisure moments, the Bible in the Revised Version, with such side-lights as Foster, Matthew Henry, Gellie, Lew Wallace, and current discussion.

Rev. Thomas Tyrie preaches mostly a topical discourse, using chiefly the New Testament, seldom referring to current affairs, and from October to May preaches on Sunday evenings. Conversion and edification are the aims of his preaching. "The Self-Revelation of God," by Harris; Amiel's "Journal," "The American Commonwealth," by James Bryce, are the reading-books in hand. Special revival services will presently be held.

Rev. J. M. Williams sometimes delivers an expository sermon, but more and more he tries "to preach practical sermons for immediate results in soul-saving." The New Testament is his chief treasury, and does not take a current matter is of general interest, he does not take it to the pulpit. His special aim in preaching is "awakening, then training on apologetic lines of thought." Part of the time he preaches on Sunday evenings, and will have special revival services. His reading is just now Westcott's "Introduction to the Study of the Gospels," Latham's "Pastor Pastorum," Wace's "The Gospel and its Witnesses," and current literature.

Rev. J. W. Webb preaches usually an expository, but sometimes a topical, sermon from the New Testament mostly, "as it contains fuller life and light." Current topics are preached upon only so far as is necessary, and the aim of his preaching is, (1) to teach the great truths of God which he is in all things; (2) to show the nature of sin and salvation; (3) to lead men to Christ. The first two are met in the last an end. He seeks to have a continuous revival in his church. The following are the books in his reading hand at present: Dornier Ebrard, "Lux Mundi," "Permanent Elements of Christianity," "Final Causes," P. Janet, Herbert Spencer, Spinoza, "Philosophical Bases of Theism," Harris, "Philosophy and Religion," Caird, "Social Aspects of Christianity," Westcott, "Jesus the Messiah," Ederheim, and Britannica.

Rev. M. S. Kaufman does not preach an expository discourse, takes his texts chiefly from the New Testament, and deals somewhat with current subjects. "The development of symmetrical Christian character, with special emphasis on Christlikeness," is the general aim of his preaching. "After the old Methodist plan" he holds yearly a protracted meeting, conducting it himself. He is reading a special course in history—at present Mommensen's "Rome"—and has recently read "That Unknown Country."

NEW YORK LETTER.

"MANHATTAN."

THE few weeks that have elapsed since vacation have removed most of the tan and hayseed, and Methodism in this region is settling down to serious and earnest work. The Preachers' Meeting indicates this both in the large attendance at each session, and the themes which have been presented for discussion. A few Mondays ago Rev. Sam Small favored us with an address on "Christian Education," but directing our thought chiefly to the work of the Utah University. Sam Small is by no means a small Samuel. He is a larger man than most of us had imagined. He is more than a clap-net evangelist or rattling stump speaker. He is refined, cultured, gentlemanly, of much force and energy, and will make a college president of the vigorous and manly type.

At this same meeting some of the brethren were called upon for vacation experiences, in which exercise Dr. Mendham easily carried off the honors; for though he went to Europe in the early summer for the purpose of rest and recovery after a long and serious illness, yet in the little while that he was abroad he was able to "do" all the Methodism of England, and all the rationalism of Germany, and form impressions which, to say the least, are most remarkable. But what the Doctor lacks in thoroughness, he makes up in dogmatism. Nevertheless, he is making a success of the Review. He is one of the brightest men in the church, and his ability, both as writer and speaker, all most willingly concede.

On the Monday following, Dr. W. V. Kelley, of Brooklyn, read a most remarkable paper on "Brownings: The Preacher's Poet." For keen analysis, subtle discriminating appreciation, a high conception of the poet's thought, a mastery of much that has seemed dim and mysterious, and an intuition as fine as it is rare, this paper was indeed pre-eminent. Robertson's lectures on Wordsworth, though among the highest pieces of work which the great preacher of Brighton gave to the world, in no sense are superior to the discourse of Dr. Kelley. Who can ever forget such a figure as "a child's face at the port-hole of a man-of-war," when speaking of the strength of tenderness of the poet?

At the next meeting Dr. S. L. Baldwin opened a discussion on "the admission of women to the General Conference." The Doctor read a very carefully prepared paper, and as it had several allusions of a local and personal character, it was enjoyed very heartily by the meeting. A few elect ladies managed to elude the doorman, and stayed through the proceedings, but most of the brethren thought that these "dear sisters" were just a little previous. The admission of women to the General Conference, when considered as an abstract question, is one thing; but when the question is reduced from the abstract to the particular, and means an occupancy of places heretofore regarded as reserved, the whole thing changes. (The foregoing sentence is not quite free from ambiguity, and yet, if carefully examined, an idea may somewhere be found in it.) The feeling of the Preachers' Meeting could not be gathered from the applause with which Dr. Baldwin's paper was received, for it applauded just as heartily Dr. Buckley's reply; indeed, at one time when Dr. Buckley presented a most convincing and masterly counter argument, the applause was virtually unanimous and long continued. But the question is now before us, and will probably be continued for some weeks to come.

It is understood here that Dr. J. Richards Boyle, now pastor of the Park Ave. Church in this city, is to be the successor of Dr. W. L. Phillips at Wilkes-Barre, who has accepted a call to a Congregational church in New Haven. Methodism can ill afford to lose such a man as Dr. Phillips. A preacher of the very highest gifts, a gentleman in the truest and best sense of the word, a faithful and devoted minister in every part of his work, we are reluctant to have him leave our denomination; but we understand the matter has been settled, and Dr. Phillips will enter upon his work at once. May the highest and best success attend him! And though the people of Wilkes-Barre part from him with regret, yet they are most fortunate in having secured Dr. Boyle. For he, too, is a fine preacher, a most careful and earnest worker, and one whom they will greatly prize and esteem.

Dr. Merritt Halburd, now of Philadelphia, spent last Sunday in this city, preaching morning and evening in the Park Avenue Church. It is needless to say that there were overflowing congregations at both services. Dr. Halburd's ministry in this city has been so popular, and so productive of good results, that when he is anywhere within hailing distance, hosts of his friends are anxious to bear him. Any time that he desires to get back to the energies and activities of city life, a great and effectual door will be opened.

Dr. Talmage has succeeded Denman Thompson at the Academy of Music, and on Sunday evenings the "Old Homestead" gives place to lectures on "My Visit to the Holy Land." Which is the better or more profitable entertainment, is, with a good many,

an open question. The sensation lovers and religious tramps were out in force, but just what particular good this kind of work accomplishes, remains to be seen. Judged by the severe standards of the Methodist ministry, the work of Dr. Talmage in Brooklyn would be regarded as anything but successful. But then, he can "get a crowd," and that with many people is the chief thing. There are two ways of spelling "the masses." By lengthening the first word by the addition of the letter "M," a great change is wrought. Just try it and see.

Our church at Yonkers, while waiting for the transfer of its pastor from one of the Fall Conference, is enjoying the ministry of Rev. Dr. S. F. Upham, of Drew Seminary. The Doctor is in great demand here; preaches almost every Sunday in the year. Preaching comes easy to the family. The New England Conference is favored by having a son of Dr. Upham in its regular work, and the New York East Conference has another stationed in Brooklyn. The one in Brooklyn is making his mark and is steadily growing in favor with his brethren. The three years of this present pastorate have been eminently successful.

We are now "fixing" the appointments for next spring. And most of these appointments will stay fixed. Every year the tendency on the part of churches and ministers to come to a general understanding is on the increase, and that Bishop is most wise, and most in harmony with his day and generation, who recognizes this. Methodism has got beyond the day when the Annual Conference was a kind of "grab-bag," and when men were sent anywhere and everywhere without regard to feelings or choice.

By the way, has a Bishop any right to ask questions beyond those laid down in the Discipline to the class who are seeking admission to the Conference? And, if not, why do some of them do this? And why do not the Conferences in which such things are done, object? Some of our Bishops make the address to the class an event not only in the lives of the candidates, but in the history of the Conference. It can be made a great occasion when the office of the minister is magnified, and the glory and greatness of his work appear. But no great occasion is possible when questions beyond those in the Discipline are put, and authority is transcended.

HOW SHALL WE VOTE?

MRS. G. W. SCOTT.

II.

TURNING from so-called "rights," we face

The Question of Expediency.

That is, we must decide, each for herself, whether the interests of the church demand woman's admission to General Conference. An expedient, "that which serves to promote or advance," may be entirely the outgrowth of human necessity, and yet as important as though it had been implied in God's Word; so we ought to ask that our judgments be divinely directed in considering this phase of the subject.

You and I know that our beloved church abounds in illustrations of man's efforts to utilize the spirit of Christ's teaching. From the beginning it went contrary to set ecclesiastical laws and ordinances. Class-meetings, circuits, presiding elders, lay representation, missionary bishops—these and more exist to-day because some exigency demanded them. Woman's place and prerogatives have likewise been in gradual evolution, subject to constant discussion, but never distinctly outlined. John Wesley himself was in doubt respecting our sphere. Writing to Miss Bosanquet, who had applied to him for advice "on the subject of female preaching," he said: "I think the strength of the cause rests there—on your having an extraordinary call. So, I am persuaded, has every one of our lay preachers; otherwise I could not countenance his preaching at all. It is plain to me that the whole work of God called Methodism is an extraordinary dispensation of His providence. Therefore I do not wonder if several things occur therein which do not fall under the ordinary rules of discipline." Miss Bosanquet, and others of her day, thus left in the shadowy region between "thou shalt" and "thou shalt not," fitly represent the multitude which has pressed after them with eager questionings concerning every phase of woman's work.

Is it not strange that where "method" was the rule, we should have been so "left out" that we have not yet found our places? But it seems to me that Wesley, in his indecision on this subject, foresaw a possible development beyond what he could then provide for. At any rate, the present agitation is but

The Natural Outgrowth of Forces

he set in motion and failed to check when he might have done so. Hence—following our own line of church precedents—I can see no chance for legitimate discussion save on this phase of expediency. Here we find *pros* and *cons* which we may well consider.

We are told repeatedly that two-thirds of the church membership are women, and that because of our numbers we should be represented in the government of the church. Then we read in the annals of discussion (General Conference of 1888): "It would be a challenge to our loyalty and love to even insinuate that those among us who most strenuously oppose admission and advocate delay would not and do not guard every right of woman with ten-fold more vigilance than he protects his own." Surely this is better than we could hope to do for ourselves; but all men are not prepared to define "every right of woman," nor the rights of so many women, satisfactorily. Another speaker said: "They have the Woman's Foreign Missionary Society, Woman's Home Missionary Society, and Woman's Christian Temperance Union; we had supposed they would find room in these for the exercise of every ability." Yes, we have them, thank God! But how did we get them? Take the oldest of these organizations, the Woman's Foreign Missionary Society, and recall its history. It was neither petted nor protected by our General Conference; nor will you find reference to it in its Discipline until 1884—after it had had a wonderful history of fifteen years! Was this generous? Was it just?

Our work grows in importance, and must continue to do so, because of several reasons: 1. Because of the increasing demand for workers at home and abroad, and the signal success which has crowned the efforts of our missionaries and teachers everywhere; 2. Because of the number of women called to this work, and the ever-increasing facilities for their proper training; 3. Because women are every year becoming larger property-holders, that is, the number of wealthy women is constantly increasing. Numbers, culture, and money must, in the nature of things, wield large influence, and should be wisely directed into such channels as shall make the

world happier and better. *Somebody* has got to think, and plan, and pray, and legislate, that this may be so. Perhaps our brethren have measured the full import of future possibilities along this line; perhaps a few of our sisters have peculiarly flitted themselves for it. What do you think?

We have been accused of meddling with "temperance politics," and this question has been drawn into the discussion. Perhaps it belongs here. As you and I ponder the "ways and doings of men" as they walk around the great national idol of intemperance, we try to guess when they really mean to destroy it. We are perplexed and indignant that Christian men, our protectors and representatives, are controlled by motives which seem to us so unworthy. So we dare to think that there is no place too high or too holy for the discussion of this all-important theme; and if women can voice the sentiments of the "two-thirds" more forcibly than men, we ought to consider this an added reason for casting our ballots in their favor, that we may be fairly represented when serious decisions are demanded.

Still further, woman's work in our local churches needs

A New Uplift.

Its dignity and importance are not understood. There is too little enthusiasm, too little persistence in what we call "minor things." This is, in part, owing to the degenerating influence of the era of church fairs, suppers, etc., etc. In part, it results from the prevailing apathy in our churches. "While they waited, they all slumbered and slept." We are just now in perishing need of a new, fresh inspiration. It will come from God. How He will send it we do not know. Let us inquire, if through this possible "new departure," He means to draw us more closely and permanently into service?

Turning to Sunday-school work and the general interests of young people and children, I find among the laity many more women than men employed. If service outside of the church is to be the rule, we have a right to direct representation. The new order of deaconesses already hints at marvelous developments along spiritual, financial, and executive lines of work. Before we know it, there will be exigencies which women can properly meet if they are authorized to do it, if they are educated for it, if the church sanctions and trusts them in it.

"New bottles for new wine" is surely Scriptural; and enough old bottles have already been broken to prove that economy, even, calls for care and wise provision in providing for the future. There are many other things over which you and I must ponder, but in leaving the subject, my own thought runs on like this: Either our church will enlarge her system, so as to deal kindly and justly with all the questions which underlie the present discussion, and which have really led to the demand for equality, or else there will be a "wing"—perchance a pair of them—added to the good old homestead, where we shall have a kind of General Conference of our own! I can see that the atmosphere of such a department might be delightful, that its work might be very practical, and its conclusions logical, if not theological. This is the one vision which distracts my mind. Dear sisters, if after voting according to our best ability, we find ourselves still left in doubt as to what we are and where we belong, let us believe it is because God is preparing something better for us, through which we may serve Him more perfectly.

And may I give you one message to the brethren? When the land of Canaan was divided, one of the families of Manasseh was represented only by five daughters; and they came to Moses asking for an inheritance among their brethren. Moses was puzzled, for there was no law to govern him. But instead of making one himself, being a modest man, "he brought the matter before the Lord." The answer speedily came: "The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among their father's brethren, and thou shalt cause the inheritance of their father to pass unto them." And Moses did so.

The Conferences.

N. E. SOUTHERN CONFERENCE.

Norwich District. An event of unusual interest occurred in Staffordville on Sept. 11, in the Methodist Episcopal Church, the occasion being the marriage of Miss Grace H. Newell to Rev. William Sherman Thompson, of Ridgeway, Penn. The ceremony was highly impressive, from the unusual circumstance that the bride's father, the officiating clergyman, Rev. F. C. Newell, was assisted by his sons Rev. W. C. Newell, of Putnam, and Rev. E. F. Sewell, of Sagamore, Mass. The church was decorated prettily, and in excellent taste with cut flowers and potted plants, presenting a most beautiful and attractive appearance. At the reception that followed the marriage the congratulations were numerous and hearty. Both bride and groom are graduates of the East Greenwich Academy, and have accepted a lucrative offer to teach for a year a graded school in West Barnstable, Mass. It is now the intention of Mr. Thompson to join the Methodist Episcopal Conference in the near future, as he feels that he is called to make the preaching of the Gospel his life-work.

The Montville Sunday school Union held an interesting session in the M. E. Church in Unadoville recently. An exercise in an illustrated lesson was given by W. R. Burnham, of Norwich. Mrs. Chas. Cutting taught a lesson, taking the entire congregation as her class. The pastor, Rev. James Tregaskis, took an active part in the exercises. The session was highly profitable and enjoyable.

Rev. Edgar F. Clark, of Stafford Springs, is now taking his annual outing of a few days in the woods of Maine. It is hoped that he will have his usual success and return greatly invigorated, physically, for the spiritual campaign of the fall and winter months. O. L. C. X.

Providence District.

Three persons were received into full membership in the Wanskuck Church, Providence, Sept. 7. W. is one of the three missions included in the appointment, "City Missions." The very liberal offer to give the HERALD for the months of October, November and December to all new subscribers for 1891—fifteen months for a twelve months' subscription—ought to bring a large increase of subscribers. It will do so if all the past attention to it at once, and emphasize the call. Your correspondent has in several places secured subscriptions by becoming responsible for the \$2.50 in advance, and receiving 50 cents a month from the subscribers. Some can take the HERALD in that way who do not feel able to pay \$2.50 at one time for it. Try it, brethren!

Subscriptions are being taken for the church office, and the Methuen Street Church people are endeavoring to build. The beginning is encouraging. Some \$150.00 is the sum sought. A new location will be secured. Crowded houses attend the ministry of Rev. J. W. Webb, D. D., at St. Paul's, Providence. The Thames Street Church, Newport, is about to make extensive repairs upon the church edifice, and refurnish the church and chapel throughout. Some changes will also probably be made in front of the building by the erection of a tower. These changes will put the society in a position where it will favorably compare with other churches in the beautiful and wealthy city of Newport. Nearly all the money needed has been already secured. One of the male members of the Hope St. Church, Providence, has given \$500 for improvements and repairs on the church edifice. Immediately following this gift, an unusual degree of the Spirit's influence was realized in the Sunday evening prayer-meeting, Sept. 21. The whole congregation was moved, and several persons were forward for prayers. The Methodist Episcopal Church at Mansfield, Mass., has come into possession of the homestead of the late C. T. Borden. This is a fine property. The house is well furnished, containing, besides the usual articles, a good piano. The pastor will have as good a home as falls to the lot of many ministers. Rumor says that a former pastor of this Mansfield church, who has received \$5,000 from Bro. Borden's estate.

The corner-stone of the Riverside church was laid Tuesday, Sept. 16, at 10.30 A. M. Although it was a wet morning, quite a company assembled. Dr. Harris, of the Chestnut Street Church, Providence, delivered an appropriate address. Presiding Elder Benton had charge of the services. At the close of the ceremony of laying the stone, the ladies of the church and congregation served an excellent shore dinner, the proceeds of which go to the building fund. Bro. Brooks, the pastor, is working exceedingly hard to raise funds to put up the building. Any amount sent to him will be well used and gratefully appreciated. Address Rev. F. L. Brooks, Drownville, R. I.

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New Bedford District.

Sept. 10, the writer of these notes, with his wife, moved into the house No. 54 Pine St., Taunton, Mass., which, they expect, will be their home while here on earth. In the spring of 1849

Our Book Table.

CIVIL GOVERNMENT WITH SOME REFERENCE TO THE UNITED STATES.

By John Fiske. Boston: Houghton, Mifflin & Co. Price, \$1 net.

More and more in our public schools the study of our own history has become a necessity, in order to train up our youth to a comprehensive, even if partial, knowledge of our national institutions. For herein lies a great deal of the power by which we are to preserve them. This volume of Prof. Fiske is more than ever possible for teachers to make such a study interesting to the pupil, and at the same time enable him to get an accurate and discriminating view of our government, whether national, state, county, city or town. It is a subject for congratulation that Prof. Fiske has written a book, and of Dr. MacMaster's making it so small and compact. At the close of the chapters are questions on the text preceding, which make it more desirable for classes. But the volume is not only an excellent text-book; it is one which every student of "our beloved country" should possess and study. The broad and deep insight afforded by Prof. Fiske into all the internal intricacies and development, on the larger and smaller scale, is of inestimable value to the historical and political student. This latest volume of the distinguished author is, in most respects, his best. It will probably be most often consulted of any of the last decade of books, which within the last decade have fallen from his pen.

ONE OWN CHURCH. By John H. Vincent. Boston: Houghton, Mifflin & Co. Price, 60 cents.

This latest volume of Bishop Vincent, compact and broad, is issued with only one purpose, viz., to help young Christians to be better Christians, and to better Methodist Episcopal Churches, if that is the fold they are in. It is, of course, a spur to loyalty. It is a stimulant to adherence to the peculiar doctrines, usages, and polity of the Methodist Episcopal Church. We have called the volume broad, for we do not see the harm in exciting an interest in, and arousing a spirit of loyalty to, a denomination, if the pen, or the heart rather, which does it does not seek in any fashion to proselyte among the other folds. Of this proselyting spirit no trace can be found in this volume, but a catholic appreciation of the value and worth of all the numerous "communions" — the Presbyterians, the Protestant Episcopalians, the Romanists, the Greek Catholics, the Reformed Churches, the Baptists, the Methodists of all classes. For a real helpful hand-book on the Methodist Episcopal Church and what it teaches and represents, we recommend this little volume. It is written in the popular style of the man who was a Chautauquan before he was a Bishop, and therefore it will win the interest of the young people in the church.

APOTHECARIAN. By J. C. Magee, D. D. Cincinnati: Cranston & Stowe. Price, \$1.

This is an attempt to harmonize the polity of the Methodist Church with the precedents and principles of the New Testament. If it is important that the visible church should be organized on a given plan, then the discussion of the subject in hand may be important; but if it must be organized on that plan in order to be what it should be, certainly it is important. There are those who believe that no particular form of church government is enjoined in the New Testament; then there are others who believe that several are noticed and no one of them necessary, but the best to be taken under the given circumstances; then again there are those who believe that their form of government is the one and the only one enjoined. Of this latter class Dr. Magee is. Of this latter class Dr. Magee is. Of this latter class Dr. Magee is.

ERRORS OF CAMPBELLISM. By T. McKim Stuart, A. M., D. D. Cincinnati: Cranston & Stowe. Price, \$1.25.

Here in the extreme East we are not troubled much, if at all, by Campbellism. But as they are in the West, and as we have every reason for believing that Dr. Stuart presents the doctrines and beliefs of this denomination honestly and correctly; and as such doctrines and beliefs are antagonistic to those of Methodism; and, further, as where such doctrines and beliefs are proclaimed, the Methodist Church and other truly evangelical churches are crippled in their efforts, we receive this volume as a necessary weapon in the armory of the church. Error must be combated. We cannot say that we agree with all that Dr. Stuart has written, but his purpose he has in commendable and the end sought justifiable. There is much of wholesome instruction in these pages aside from the mere exposure of Campbellism; and this polemic, which is neither bitter class nor party, will open the eyes to truths wrapped up behind the errors of a system which must crumble. These truths are not in the system, but behind it and beyond it, which the founder of Campbellism, skillful word-juggler that he was, successfully veiled. Campbellism is not all error, but it is so much so that such a volume as this will do much good in Pennsylvania, Kentucky, and Ohio.

Magazines and Periodicals.

The Methodist Magazine for September continues the "Canadian Tourist Party in Europe," by the editor; "The Last Voyage," by Lily Brassey; and concludes "Master of his Fate," by Mrs. Amelia E. Barr. In Dunbar's Country is an interesting paper, "Prison Reform," by Hon. Z. R. Brockway; "An Experiment in City Mission Work," by a mission worker; and "The Woman's Missionary Society and its Work," are three practical articles of value. A sketch of "Miss Frances E. Willard," by Zedekiah Barnes, is a well written study. It is a good number of this strong monthly. William Briggs: Toronto, Ont.

The Magazine of Christian Literature for September has selected many excellent articles from the different periodicals and religious newspapers. "The Late Cardinal Newman," "In Union Possible," "The Colored Ministry," its Defects and Needs," "The Free Church of Sweden," and "Covardly Anglicanism," are some of them. The Christian Literature Company: New York.

The African News for September has for the first three opening papers: "Saul and His Times" (4); "Cape Palmas and Simon Districts"; and "Story of My Life" (20), by Bishop Taylor. There are several pages of "Correspondence from Africa," and words from East Africa, West and South Africa, and the Congo region. It therefore keeps within the limits of its appropriate title, giving full news concerning the present condition and outlook for the Dark Continent. T. B. Welch & Son: Vineland, N. J.

The Pansy, bright and fresh, for September, is at hand.

Both its articles and its illustrations will be enjoyed by the little ones for whom it is prepared. D. Lothrop Company: Boston.

The Phenomenological Journal for September

has portraits of Green B. Raum, the commissioner of pensions, and Jules Verne, the French author, with phenomenological speculations. "The Illuminated Skulls," by R. L. Brown, may be read, but "Feminine Facts," by Inda Barton Hays, surely will. The departments are, as usual, good. Fowler & Wells: 77 Broadway, New York.

Three largely illustrated papers are the

great attractions of the October Harper's; "Antoine's Moose-Yard," by Julian Ralph; "Agricultural Chili," by Theodore Child; "Nights at Newstead Abbey," by Joaquin Miller. "Reminiscences of N. P. Willis and Lydia Maria Child," by George Ticknor Curtis, and "Port Tarascon," by Alphonse Daudet, are also signal papers. But every page has something of interest. Harper & Brothers: New York.

The October Scribner's Magazine is a rich number.

The gems are: "With a Cable Expedition," by Herbert L. Webb; "From Port to Port with the White Squadron," by Rufus F. Zogbaum; "Sand-Waves at Honolulu and Hatteras," by John R. Spears. "The Lake Country of New England," by Newman Smyth, is most readable. Stories and poems fill up the quota of interesting reading. Charles Scribner's Sons: New York.

"Some Aspects of Educational Development

in New England during the Present Century," by Miss Anne E. Johnson; two social studies by President Andrews and Rev. Charles M. Sheldon; "Sunday-school Bible Study," by Rev. Erastus Blakeley; "The Editorial," and "Social Economics" departments are especially good this month. Boston: Houghton, Mifflin & Company.

Besides the continued papers by Margaret

Deland, Fanny N. D. Murfree and Oliver Wendell Holmes, "Henrik Ibsen: His Life Abroad and Later Dramas," by E. P. Evans; "Robin Roosts," by Bradford Torrey; and "Benedict Arnold's Treason," by John Fiske, are the notable centres of interest in this great New England monthly, the Atlantic (October). Boston: Houghton, Mifflin & Company.

The Magazine of Art for October, in its

opening article on the "Sculpture of the Year," gives among its reproductions of the more important work Mr. J. Donoghue's "Sophocles Leading the Chorus of Victory after the Battle of Salamis." Claude Phillips re-writes of "The Modern Schools of Painting and Sculpture in France." The second paper by Mr. George du Maurier on "The Illustrating of Books," is "From the Serious Artist's Point of View." A page is devoted to Sir Thomas Lawrence's portrait of Lady Acland and her children; "Babies in Art and Nature" is an interesting paper by H. Arthur Kennedy; "Some Ancient Representations of Eros and Psyche" affords numerous illustrations of the old masters. As usual, the "Notes" are exhaustive. "The Stone Age," a photograph from the painting of Fernand Cormon, is given as a frontispiece. Cassell Publishing Company: New York.

The September Andover Review has some

thoughtful and able papers. Prof. W. H. Benedict sees the claim in the "Modern Reconstruction of Ethics." Rev. James F. Brodie believes there is such a thing as "The Polarity of Truth." Mr. George Willis Cooke examines "Socialism in the Light of History." Mr. Geo. R. Stetson points out "The New Basis of National Education." Prof. L. S. Evans exhibits what is recorded on some "Manuscripts in the British Museum." Geo. B. Spaulding, D. D., beautifully unfolds the connection between "The Hebrew Prophet and the Christian Preacher." The four succeeding regular departments of the number are filled with valuable matter. Boston: Houghton, Mifflin & Co.

"A Fourth Form of Christianity," by

Henry C. Badger; "A Personal Devil," by C. Nickerson; "Rowland G. Hazard," by James H. Hyslop; "The Abolition of Prisons," by Abiel Abbot Livermore; "The Peace Congress of 1890," by a delegate; and "Critical Theology," "Editor's Note Book," "Social Studies," "Book Notes" — are the contents of the Unitarian Review for September. 141 Franklin St., Boston.

Lend a Hand for September opens with

sanitary papers: "Pure Water," and "Natural Purification of Sewage," by Hiram F. Milk. Of a kindred kind are the articles, "Milk for Infants," and "Public Baths," by Mrs. Bernard Whitman. "Homes for Criminal Children," by Miss Fowkes, and "Seven Days in Berne Anderson's Life," by Anne W. Abbott. "The Gospel of Giving," by Miss Marion Libby, and "Provident Savings Bank of Baltimore," by John E. F. Gould, are the closing papers. Then the special news of the various clubs. Boston, 3 Hamilton Place.

Aside from the editorials in the Old and

New Testament Student for September, which are excellent, Rev. Prof. E. F. Gould continues "The Literary Character of St. Paul's Letters." Prof. T. Wynton Davies writes upon "Bible Prophecy," and President Andrews, Rev. Washington Gladden, D. D., Prof. E. H. Johnson, D. D., the late Prof. L. E. Dwinell, D. D., President Alvah Hovey, Rev. Newman Smyth, D. D., and the late Prof. R. B. Welch, D. D., contribute "A Symposium on the Graduation of Revelation." The other pages of this number are of timely value. The Student Publishing Co.: 336 Asylum St., Hartford, Ct.

The September Pulpit Treasury has a

portrait of A. T. Wolff, D. D., with a sermon by him upon "David Forgiveness: A Source of Comfort to Sinners." Richard S. Storrs, D. D., L. D., T. B. Meyer, D. D., and Burdett Hart, D. D., also have sermons. President Robert Graham discusses "The English Bible as a Text-Book in Theological Seminaries." "Leading Thoughts of Sermons" are furnished by John E. Todd, E. H. Johnson, Ph. D., and Rev. J. W. Waddell. "Will be Draw the Young?" is a timely article by E. T. Hixson, D. D. "I believe in the Holy Ghost," by Rev. E. P. Whallon, Ph. D., and "The One Theme," by Rev. John W. Buckham, will be read with profit, being both important and timely. And so may be said to be all of the pages of this fine and helpful monthly. New York: E. B. Treat, 5 Cooper Union.

The editor, Mrs. Lamb, furnishes for the

September Magazine of American History a biographical sketch of Judge Amasa J. Parker, with portrait. Then before her readers she lays "Then and Now." The two Spencer sketches "The Self made Lord Timothy Dexter," while Horace Kephart tells the discovery and use of "The Rifle in Colonial Times." John Fraser describes "The Battle of Queenstown Heights." Rev. D. F. Lamson pictures "A Sunday in the Olden Time." "Minor Topics," "Original Documents," "Notes," "Queries," "Replies" and "Historical and Social Jottings," are replete with interesting and valuable historical news, both old and more recent. The Magazine of

American History: 743 Broadway, New York

city.

The Arena for September, for its chief

paper, under the title, "The Greatest Living Englishman," analyzes briefly Mr. Gladstone, of whom a portrait is given. The paper is written by James Reall, Jr. "The Race Question" is discussed by Senator John T. Morgan, who advocates the separation of the races under different governments. Rev. Samuel W. Dike, LL. D., advocates "Uniform Marriage and Divorce Laws." Two interesting scientific papers are: "Psychical Research," and "Vaccination," by Richard Hodgson, LL. D., and Charles Creighton, A. M., M. D., respectively. "Robert Owen at New Lanark," by Walter Lewis, is a review of a well-known attempt at social reform. "The Dominion's Original Sin," according to Thomas P. Gorman, is the act of confederation. Timely and important topics are discussed in "Notes on Living Problems." Boston, Mass.: The Arena Publishing Company.

Obituaries.

(Obituaries are hereafter to be restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.)

Thompson — Mrs. Elizabeth Boyd Thompson

wife of James B. Thompson, of Deering, Me., passed suddenly from earthly toil to heaven by rest Sunday morning, Sept. 28, 1890. Sister Thompson was born in Portland, Me., Jan. 31, 1824.

In her girlhood she, with her parents, removed to Saccarapa, where at the age of twenty-two or twenty-three she was converted and united with the Methodist Episcopal Church, under the labors of Rev. Gershom F. Cox, by whom also she was married, March 22, 1846. Sister Thompson's life is a recommendation of the religion she so long professed. We remember her as a cheerful, sunny Christian, ever interested in the comfort and welfare of others, and zealous for the kingdom of God. For eleven years heart disease confined her, for the most part, to her home; yet she never impressed us as an invalid. The strength of patience and of love exceeded the strength of toil. Her last illness, blessed home, made ever bright by the love of faithful wife and devoted mother! A husband, three sons, three daughters, and many friends mourn her and greatly miss her here, but wait in hopeful anticipation to meet her in the glad hereafter.

J. A. COLEY.

Church — Mrs. Abigail Church, of Uxbridge,

Conn., died Sept. 6, 1890, aged 79 years.

Two sons — business men of Bridgeport, Conn., and two daughters — Mrs. Abby J. Ladd, of Uxbridge, and Mrs. Kimball, of Norwich, Conn. — survive her. Rev. Charles H. Stenhouse recovered the deceased into the church here from probation, April 17, 1867. Sister Church was received into the church triumphantly above, for which she had been prepared by Christ's grace, in whom she believed and trusted. For something like five years she has been confined to her home, receiving the kind and loving attention of her son, Daniel B. Church (up to his death, June 10, 1880), and her daughter, Mrs. Abby J. Ladd, and her husband, Marvin Ladd. Ere this the sweetness of meeting "in that home of the soul" has been realized by mother and son — conquerors at last, trials over, and all their sufferings passed.

JAMES TREASKINS.

Glynn — Mrs. Olive (Bemis) Glynn, wife of

James Glynn, died at her home in Lisbon, N. H., June 12, 1890, aged 85 years.

Mother Glynn was born in Springfield, Vt., where when a girl she was converted and in due time joined the M. E. Church, of which she remained a loved and loving member to the day of her death. She was married to James Glynn in her native town, N. H., 1823, and had therefore lived in the blessed relations of married home life for more than sixty-five years. For several years she has not been able to mingle much in society out of the home circle, but there she was a constant blessing, and to James Glynn in her native town, N. H., 1823, and had therefore lived in the blessed relations of married home life for more than sixty-five years. For several years she has not been able to mingle much in society out of the home circle, but there she was a constant blessing, and to James Glynn in her native town, N. H., 1823, and had therefore lived in the blessed relations of married home life for more than sixty-five years. 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Zion's Herald.

WEDNESDAY, OCTOBER 8, 1890.

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THE TONGUE OF FIRE.

The tongue of knowledge is admirable, the tongue of wisdom still better, the tongue of fire best of all. The learned tongue may enlighten and edify; the tongue of fire alone is able to touch the soul to higher purposes and to a better life. The cultured tongue furnishes cogent reasons and eloquent truth to the understanding; the tongue tipped with flame insures conviction and a yielding of the life to the service of Jesus Christ. The tongue of fire is the accompaniment of all our Pentecosts. Much as we value learning, in all departments of the church, we believe the imperative demand of this time, as of all times, is the fiery tongue, the human talent consecrated to God and imbued with the Holy Spirit. The word is then pungent and quick, and without it our preaching is like sounding brass or a tinkling cymbal.

The Spirit is the great preacher. Lips are never so eloquent as when touched by His fire. God speaks through the human organs. Even the slow tongue of Moses, when touched by the finger of God, became effective in the utterance of divine truth. No man knows how well he can present God's truth till he is filled with the Spirit; but with this furnishing the secrets of the heart will be made manifest, and those coming in will fall down on the face, convinced; "they will worship God and report that God is in you of a truth." Study the Bible, examine the great book of human knowledge, but do it under the lead and illumination of the Spirit. To the man who would dispense divine truth, who would open the way of salvation by Jesus Christ, and persuade men to turn from their sins and devote themselves to God, the light and influence and help of the Spirit are indispensable. "When He is come, He will reprove the world of sin and of righteousness and of judgment."

ADMIT BEARER—A WOMAN.

After reading much that has been written on the subject, we are more than ever convinced that it will be wise to open the door for the admission of woman to the General Conference of the Methodist Episcopal Church. Our opinion in the case is based, not on a temporary impulse, or a sentiment of gallantry toward the fair sex, but on a careful and full consideration of the subject in its various bearings. That there are objections to the measure, we can easily answer to even the government of God, on account of the inadequacy of our knowledge. To dissipate all doubt in this case will require time and experience. In this as in so many other matters, the proof of the pudding is in the eating. We venture something, to be sure; but progress is a series of ventures; and in this case the venture is along a line we have already followed very far and with increasing advantage at each step. Hence, though the question is new, it is not entirely new. We have been approaching it tentatively for a hundred years or more. We have taken time, as was proper, to examine and weigh this particular phase of the matter, and now the time has come to act. The voting day is here, and we are urged by many considerations to give our vote in the affirmative for the admission of woman. The advantage will, we believe, be to all the parties to the transaction.

We should admit woman for her own sake. The opportunity will do something for her; will be, as we believe, a means of mental and spiritual improvement. In this particular the lesson of the past is valuable and suggestive. Each stage in the long course of her evolution and elevation has been an argument in favor of further advance, and we cannot think this crowning act will be out of harmony with the subordinate acts which have led up to it. On the other hand, this is required to complete the work already done. Woman as a witness, as a teacher, a class-leader, a steward, and what not, has confessedly been a success, and has improved her gifts and graces in

the process. We are confident, if allowed to enter the General Conference, she will there, also, bear herself with propriety and honor, and will make a step in her own improvement.

A place in the councils of the church will prove to her, as it has proved to man, an important education. We are justly proud of our efforts for the education of woman. The schools have been opened to her, and for the scholastic means of mental discipline she has come upon a common platform with man. So far it is well. But there is an education beyond the schools and in many respects more important than that of books—the education of actual and practical life, in its various spheres, of which books and schools are only a preparation. To make the complete man or woman, the discipline of action, the contact of the individual with the influential transactions of society, must be added to that of study. Participating in the regular thought of the church, engaging in the wrestle with events and social forces, will add not a little to woman's strength and symmetry, and still further improve the woman of the nineteenth century, already so superior to the woman of the first, the ninth, or even the eighteenth century. What has secured this improvement has been her coming out of her former seclusion and taking her place, in serious and solid matters of life, as the companion and real helper of man.

Admission to the highest council of the church will enlarge woman's views as well as the sphere of her activities. As never before she will be brought face to face with the gravest and largest problems of the church; her eyes will open upon a field, the breadth of which she had never before realized. There are those who fear that woman will fail to grasp the larger and more difficult questions in the management of the denomination. But practice will make perfect in her case, as in that of man. Real soldiers are made in the battle-field. No person, man or woman, can measure the breadth and significance of a problem until he comes to handle it in a practical way. Men realize the importance of certain questions because they have been so long dealing with them in legislation and administration. Bring woman into the arena, and, with her quick perceptions, she will soon ascertain the length and breadth of those material and moral issues, and will find herself charged with a new and more intelligent interest in all the affairs of the church. Hitherto she has been content to glean in corners of the field, because nothing greater was allowed her; but, once admitted to the responsibility of control, she will hasten to take a hand in the larger harvest.

But the advantage in this case will not be all on one side. The entrance of woman into the General Conference will also be for the good of the church. It will supply the complement of male talent in the regulative body of the church. Hitherto we have been navigating Peter's ship with one side-wheel; the admission of woman will supply the other, and cause the craft to move more directly to port. In the beginning man was set dual, male and female, a pair, one set over against the other, for mutual sympathy and support. It was not good for one to pull at the load of life alone; two could do it to better advantage and with more comfort. The mutual help of man and woman was not to be confined, as we have been too ready to interpret, to the household relations. The one sex is set over against the other, as we are coming more and more to learn, in the whole economy of life. In the family, the school, the church, the State, the wisdom and sympathy and tact of woman need to blend with the corresponding qualities in man. The church will be richer for the counsels and suggestions of woman in her supreme assembly.

The presence of woman in the Conference will tend to soften the tone and temper of the body, to prevent rudeness in debate and the use of unfair measures to control the floor. There are rude women, to be sure, but we may also be sure they would never find their way into the General Conference. The women fortunate enough to secure an election would be the most superior in the church, whose manners and temper would exert a refining and elevating influence on all with whom they might have the opportunity to associate. Strange as it may seem to some, who have come to regard woman as a revolutionary force, and, likely, if admitted to the Conference, to drift upon dangerous breakers and shoals, women as delegates would ballast the body. What a conserving force in society is woman! She holds to the status quo, and is last to let go of the old. In revolutions the last to be carried are the women. If we were to express any fear in the matter, it would be in precisely the opposite direction—that her presence in the law-making body would prove a bar to needed advance. See how slowly woman approaches this reform which so intimately concerns herself. Woman is not given to change; and once installed in power, the few noisy reformers would be conducted to the rear. The saving clause in the case is her quick sense of moral evils and wrongs; so that, though she might be slow to move on some lines, she would be carried in the right direction in most of the great moral and spiritual movements which so intimately concern the welfare of society. On missions, temperance, education, on all measures designed to secure social purity and personal improvement, you would be sure of hearty co-operation. In our ecclesiastical legislation it would be no small gain to enjoy the advantage of woman's view, from the sympathetic side of subjects. As the wise business man finds it safe and profitable to correct his own estimate of affairs by the judgment of his wife,

so the male members of the church would incur no damage by a review of matters through woman's glasses. The two are complementary to each other. Each has part of the truth; the joining of their intelligence completes the circle.

The admission of woman would bring into the General Conference some conspicuous talent which has gained the ear of the whole nation. Miss Willard would be an acquisition to any legislative body. The General Conference might well be proud of a member whose name is a power in every part of the republic, and who would be the most influential person in the body.

Once open the door to the ladies, and the agitation now going on will be at an end, and the church will sail out into smooth seas. The only doubt in the matter is whether we should not be too fully at ease, as this is the last controversy we have on hand, and see no prospect of any other for a long while to come. The settlement of this issue, so far as we can now see, will close the temple of Janus and usher in an era of peace and greater prosperity. If it be necessary to have a controversy, we may as well keep this; if not, it is best to dispose of the whole case now.

The admission of woman would be a crowning act, placing the Methodist Church in the forefront of the forces of Christendom. Having been first in so many other measures for the elevation of woman, she may well lead in this, with the assurance that, as other churches have followed in the preliminary steps, so they will ultimately stand by her side in the full recognition of woman's rights and privileges in the church of the Redeemer.

GREETING TO THE THEOLOGICAL STUDENTS.

At the request of the editor, one of our contributors has prepared for this issue an article on the School of Theology of Boston University. We regard it as an event of no small significance that so many young men from different parts of our country have come to Boston to complete their preparation for the ministry. We believe in schools of theology, and in this one in particular. ZION'S HERALD does not lay claim to a professorship in the University, but we yield to no one in our interest in the young preachers of Methodism. We give space to you in this number, which appears on your "Matriculation Day," and we shall not be unmindful of your interests in the weekly make-up of our paper. Here, then, is our right hand, and the heart is back of it; but we are not speaking for ourselves alone. The brain and heart of Boston Methodism are in sympathy with consecrated and well-trained young men. You are now forming your opinion of the professors, the preachers and the churches, and soon they will have formed their opinion of you. Your stay with us will affect, and perhaps decide, your ministry. Do not be tourists so much as home missionaries. Have a church home, and be at home in it. There may appear greener pastures and an advantage in a change of shepherds, but the wandering sheep is always lean. In the study of method do not forget the power; and yet it is not method alone nor power by itself that you are to seek, but method with power and power with method. Our interest in you is not so much for what you can get as for what you are and what you may become. We add to congratulations our cordial greetings and earnest prayers.

The Bearded Woman.

Some of our good brethren have an unwholesome fear of female cranks. They are in a tremor over the question of admitting women to the General Conference, lest these terrible people slip in at the open door and fill the hall and monopolize the platform. There are male cranks. Do they fill the General Conference and become bishops and chief speakers? They are birds which croak and make a noise, but they are a rare species and seldom seen save by the hunter, in secluded places where the minister ought seldom to venture. There are people, however, who have been scared by them and can never get over the fright. One of them saw a woman in California with a beard, wearing a pair of high-heeled shoes and a pair of iron-bowed spectacles on her nose—a masculine woman and an infidel, stalking across the stage and raving against the Bible and St. Paul. Very likely. But what of it? Are the women of the Methodist Episcopal Church crazy? Do they wear beards? Are they infidels? If not, where is the perilousness of admitting them to the conference? We fall to see in it more than a slanderous insinuation the writer would not like to put in words.

Sunday Reform in Paris.

Paris Sunday is anything but the Lord's Day. It is a day of bustle and pleasure. In the gay city, a real Vanity Fair, business and sports are a little more lively than on any other day of the seven. The shops and theatres are all open. The race-courses are crowded. The boulevards, parade grounds and drawing-rooms are alive and gay with people. On the Lord's Day the French ecclesiastics are held, and the most important public ceremonies are observed. In a word, the French make Sunday a gala day rather than a day for Christian worship; a carnival of Beelzebub rather than a festival of the one Lord and Master.

That Paris can become sober and worshipful, like London, to many good people who are familiar with the city's past, is quite unbelievable. The Parisian is not thoughtful and reverent. Religion seems to be foreign to him. Gay and hilarious in temper, he finds the theatre better suited to minister to his tastes than the church of God. The Paris Sunday is his cherished, and, as we have been wont to think, his indispensable institution. But, unbelievable as it may be, a great Sunday reform has broken out in the French capital. To agitate and endeavor to secure improvement in the observance of the Lord's Day, a large society has been organized, and all sorts of people have joined in the movement. Roman Catholics and Protestants, men and women, the high and the low, the

people of rank and tradesmen, join hands to make the uprising a success. Of all the classes the workmen are the most poorly represented in the ranks of this reform.

The movement is social and humanitarian rather than strictly religious. Rest and recreation rather than worship seem to be the main design of the leaders. The traders are willing to give their clerks a day of rest. This is all well so far; but whether a movement so slightly leagued with conscience and swayed by the high behests of duty can stand against the Parisian's love of show, parades and theatres, is to be seen. In our view, Sunday observance, in any proper sense, can be maintained only through religious motives and impulses. Prudential considerations are not strong enough to stand against forces brought to bear against it. The golden city is attempting a marvel.

PERSONALS.

—Rev. Robert McIntyre, of Chicago, is to lecture again in the celebrated "Star Course" of this city.

—Rev. C. W. Dockrill, of Newport, N. H., has been spending some days very pleasantly among his many friends in St. John, N. B.

—Dean W. E. Huntington is again at his post in Boston University, to the great delight of the students of the School of Liberal Arts.

—Archdeacon Farrar has a son, Eric by name, who is a minister of the Gospel, and a daughter who is very successful in evangelistic effort.

—Rev. H. E. Foss, of Hallowell, Me., has a pleasant call on his way to Washington, D. C., for a few days of needed vacation and rest.

—The Rocky Mountain Christian Advocate says: "The return of Bishop Warren to America and Colorado has amounted to little less than an ovation."

—It is to be regretted that Mr. Spurgeon is becoming increasingly pessimistic in his estimate of the spiritual condition and usefulness of the Christian Church.

—Rev. Frank E. Haddock, of Brunswick, Me., is in the midst of a gracious revival as the result of his faithful and consecrated labor. Our columns are open especially for such intelligence.

—Rev. H. B. Swartz has been transferred from the Central Ohio Conference and stationed at Washington St. Church, Newburyport, Mass. He was formerly an esteemed member of the New England Conference.

—Rev. Frederick Upham, so deeply and reverently beloved, reached his 91st birthday, Oct. 4. A circle of relatives and near friends gathered at his home to rejoice with him. He is in quite vigorous health. ZION'S HERALD extends most affectionate congratulations.

—Frederick Garrettson thus describes a season of family devotion: "After singing, I knelt to pray. Had I the tongue of an angel I could not fully describe what I felt. A divine sweetness ran through my whole frame."

—The State of Vermont loses one of its ablest men, best citizens, and most generous benefactors, in the death of Hon. Frederick Billings, of Woodstock. He always manifested a deep interest in the welfare of the Methodist Church of his town, and freely contributed to its support.

—Rev. G. H. Bates, of Norwich, Conn., under date of Oct. 3, writes:—"Rev. Henry Torshus, for many years in the traveling ministry, passed to his reward in the triumphs of faith at the age of 85, Oct. 3, at Norwich, Conn., having preached regularly to the last. The whole city mourns his loss."

—Rev. George E. Smith, the successful pastor of the Methodist Church in St. Albans, Vt., issues a "Pastoral Letter" to his people, in which he calls special attention to the missionary cause, giving such brief and helpful data as will interest his church. It is a good idea, and the leaflet is a model of its kind.

—By the will of the late Mr. Charles T. Borden, of Mansfield, Mass., his fine estate is bequeathed to the M. E. Church for a parsonage; while the Woman's Home Missionary Society, the East Greenwich Academy, and the Church Extension Loan Fund each receives \$5,000, and \$1,000 is given to Bishop Taylor's work.

—The Southern California Christian Advocate says: "Bishop Goodsell has the traditional good nature of all large people. He is a great, whole-souled Christian brother, whom to know is to love." Here is a test case for Dr. McDonald, of the Christian Witness. This Bishop should at once be put upon a régime of "religious fasting."

—Rev. L. R. Dunn, D. D., the newly-elected secretary for New England of the American Sabbath Union, opened his work in Boston by speaking in Bromfield St. Church Sabbath morning, and at the Young Men's Christian Association in the city in the afternoon. On Monday he addressed the ministers at both the Congregational and Methodist meetings.

—Bishop Newman has been visiting the leper settlement of Molokai, the scene of Father Damien's labors. He says: "Here these unfortunate live in orderly society, with a leper lawyer for governor, who is a Hawaiian of great eloquence. And there are churches with leper pastors, schools with leper teachers, and stores with leper merchants. And what a living death is this!"

—The preachers at Wellesley College are selected from all denominations. The Methodist pulpit is generously represented. Drs. W. H. Thomas, of Worcester, George S. Chabourne and Charles Parkhurst have recently supplied on the Sabbath. Rev. J. Galbraith, of Worcester, preaches next Sunday. Dr. B. K. Peirce is very tenderly and affectionately remembered at the Institution.

—Rev. Dillon Bronson writes from Berlin under date of Sept. 17:—"I am here at last, safely anchored in my 'desired haven,' without having crossed the stormy, much-dreaded Atlantic. Am happy in my work, and tried my first preaching in this barbarous tongue Sunday before last. Had a 'good time,' but can't say as much for the congregation. Mrs. Davis is still in Switzerland. Expects to spend October and November here, and the winter in Italy. Think Berlin will have a larger number of American Methodist students this year than ever before."

—The recent session of the Rock River Conference at Aurora, Ill., opened with a semi-centennial service. In the very interesting address of Hon. Frank H. Thatcher, this personal paragraph appears:—"We see one patriarch, and only one, who has labored forty-nine out of fifty years. His hair whitened years ago, but he still is in the work. Every position of care and responsibility has filled; every honor it was yours to give he has received; and both you and the church will always love to hear the name of Dr. Hitchcock."

—Rev. W. S. Studley, D. D., has been appointed to the church at Evanston, Ill. Dr. Studley is a living protest against the "dead line" theory in the ministry. He is personally fresh and always wanted, and is called now to one of the best churches in the whole connection. Drs. S. F. Jones, J. A. M. Chapin, O. H. Tiffany and W. R. Clark are also

striking illustrations of the fact that a minister may retain freshness and strength as long as he is physically able to follow the work to which he is called.

—The modesty of Mr. Durant, the notable Christian benefactor, was forcefully illustrated in his reply to a visitor whom he was conducting about Wellesley College. The grateful and enthusiastic observer said to him: "Ah, Mr. Durant, what a monument you have built for yourself here!" "I am not in the monument business," was the immediate reply. "It is a singular fact that nothing about the building or grounds bears the name of Mr. Durant, and he studiously avoided any reference to himself as the founder of the college."

—Rev. C. W. Drees, D. D., the superintendent of our missions in South America, is making a tour of inspection to the various stations on both sides of the mountains. His letters to the Western Advocate afford interesting accounts of the work and vivid views of the scenery and people. Bishop Taylor is the Coke, and Drees is the Asbury, of South America. What Asbury did for the northern in planting Methodism a hundred years and more ago, that Drees is doing for the southern half of the continent at present. The Latin Methodism of the South may yet rival the Teutonic Methodism of the North.

BRIEFES.

The program of the Centennial of New England Methodism may be found on the next page. Let our people plan to assemble at this great jubilee.

Resolutions expressive of the appreciation of the ministry for the estimable and useful life of Rev. J. W. Dammun were unanimously passed at the Boston Preachers' Meeting.

The 17th annual convention of the Massachusetts Woman's Christian Temperance Union will be held in Trinity M. E. Church, Worcester, Oct. 15-17. A program of much interest has been arranged.

A Christian magazine published in London is following the very successful plan inaugurated by ZION'S HERALD, and interlarding the representative men of all denominations as to "What is to be a Christian?"

The ministers in the East Maine Conference are making, generally, an enthusiastic and heroic effort to increase the list of subscribers to ZION'S HERALD within their boundaries. Rev. W. F. Stewart, of Damariscotta, is making a particularly successful canvass.

The most remarkable fact about Jesus Christ is not that He wrought miracles. Moses, Elijah, Peter and Paul possessed miracle-working power. Jesus is pre-eminent because of His moral character, His sinlessness. The quality which made Him unique is, therefore, that which should most earnestly move our aspiration and effort.

The recent Wesleyan Pastoral emphasizes an important fact in saying:—

"We are not afraid to launch out into the deep, and to let down our nets for a draught; and we are apt to assume that the work has been done when the nets have been drawn to the beach, and the fish have been sorted and counted. Progress in numbers is desirable. Progress in character is yet more important."

Rev. C. S. Cummings, the successful pastor at Rockland, Me., has increased his list of subscribers to ZION'S HERALD from 13 to 50, and is sending more new names. This gives to his church the banner list in the Conference. He has earned, therefore, the right to say: "I think the HERALD list in East Maine could be doubled by a little skill, work, and enthusiasm."

One of our most successful and highly-esteemed ministers comforts us with the following paragraph in a personal letter:—

"I hope never to be ashamed of the Wesleyan doctrine of holiness, or to fail to preach it in my pulpit, but I preach it as love in love and have no trouble. I want a love that is deep enough and broad enough and sweet enough to bear differences of opinion though my friend may differ from me in toto et in parte."

It is a noteworthy and most encouraging fact, as evidenced by the testimony of so many ministers on our second page, that they are reading Bro. Foster's works. Thus this great thinker is molding the thought of the ministry of the age. It is a fitting compliment to this unique servant of the church, and it is hoped that many more of our preachers will be led to secure and study these volumes.

It is related of a prominent Bangor lawyer that he recently left his office, locked the door, and put up the notice, "Back at two o'clock." He returned in due time, and deliberately sat down in front of the door awaiting his own return. Finally he came to himself and opened the door which had been needlessly closed so long. The opponents to the movement for the admission of women to the General Conference may find in this incident a suggestive lesson.

The centenary of John Wesley's death is rapidly approaching. It was at the close of February, 1791, that the founder of our church completed his apostolic labors and entered into rest. It is very fitting that such a great occasion should be commemorated by the millions who are now numbered among his spiritual children. The Methodist movement now numbers nearly thirty millions of adherents; but even this statement only faintly represents the mighty influence which the Wesleyan revival has had upon Christendom.

"Thirty Years with Jesus," by Rev. James Mudge, is a most excellent and faultless putting of the doctrine and experience of "perfect love," issued in tract form in response to a general and urgent request. It is published at the Willard Tract Repository, Beacon Hill Place, Boston, and can be secured at ten cents a dozen. One layman has already purchased a thousand copies for distribution. This tract may be made an evangel of light and life to many a confused and troubled soul.

Rev. William Silverthorne, of North Dana, has returned from his delightful and refreshing trip to England. He is pleased to say in a personal letter:—

"When in London I called at the office of the Methodist Times, and seeing a part of a copy of your ZION'S HERALD on which the Times editors had been well used, I said something to the effect that they would do well to make progress in line with ZION'S HERALD; and the gentleman answered that he thought the HERALD was leading the Times now."

Our most highly-esteemed contemporary is much too generous in his estimate of ZION'S HERALD. Jesus Christ was the truth. He not only spoke it with unrestrained liberty, but He lived it. He lived and uttered it though it severely condemned the most avowedly religious people of the age in Palestine, the Pharisees. On one occasion He forcefully represented to them their inconsistency in theory and practice, and indirectly reminded them of the coarse and vile slander which they uttered against Him. He said: "For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." There is a class of modern religionists who would have similar difficulty with Christ if He were to come to them in person.

It was not an abstract or theoretical purity for which Jesus was most remarkable, not a negative and passive state of holiness. The public ministry of the Saviour was a season of incessant activity, occupied in labors of love and beneficence in the interest of others.

"Not to be ministered unto, but to minister," was the regnant principle of His life. How the much-vaunted piety of the few, that spends itself in self-exaltation, but never in good works, becomes a thing of hateful deformity when contrasted with the life of Christ: "I am among you as he that serves," was His great pervasive purpose. Not to have learned this fact experimentally, is never to have apprehended the Messiah.

The city of Springfield is to have the honor of welcoming Stanley in his first lecture. It is to be made a notable event. The Governor and his staff are to be present on the occasion. The Springfield Republican says:—

"The Governor and his staff journey a hundred miles to greet Stanley on his first lecture tour. Since his arrival in America, his wonderful last expedition in Africa, an American citizen who has done great things, and who maintains his American feeling, was in his youth and in the time of the war for the Union. It was in Massachusetts, while he was lecturing at Northampton, that he received the summons to new work in Africa, which caused him to start on the night train for New York and sail forthwith for England, breaking off his lecture engagements. Now he returns with augmented fame, and meets with renewed honors at every hand."

A listener in the pew of one of our churches recently heard the minister present the cause of the worn-out preachers. He pleaded earnestly and effectively for these most worthy men and their families. "But," said our surprised informant, "not a word was said of the relation of the Wesleyan Association to their beneficiaries in New England." That minister might have informed his congregation that the Wesleyan Association gave to the New England Conference, at its last session, \$1,185 for the superannuated preachers and their families.

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The General Conference of the Methodist Church of Canada adjourned at midnight, Sept. 30. It is expected that the next session will be held at Winnipeg, Manitoba, in 1894. But few changes have been made. Friends of the Epworth League will be pleased to learn that the Conference has adopted the League. Our regular Canadian correspondent furnishes the following items:—

"No change worth mentioning is made in the Discipline. Those who asked for modifications in class-meetings and amusements will be woefully disappointed, as the familiar 'No change,' greeted our ears again and again as the voluminous report of the committee was being read."

"It was a matter of deep regret that the discussion on the order of deaconsess did not come on until the last day of the session, and, apparently, realized the occasion as heartily as the young gentlemen who had well-nigh boasted a five years' experience. After greetings which were genuine and enjoyable, Mrs. Geo. L. Sanborn rendered a very attractive cantata song, and Rev. Samuel Jackson, the pastor of the church, offered an earnest prayer. Refreshments were then served, consisting of crackers in great variety, with milk for the children and coffee for the mammas. An attractive souvenir was presented to each mother, which was a tiny gypsy kettle, gilded and decorated with an oil-painted spray or cluster of blossoms. The sight of so many sweet, innocent, happy bits of humanity was a picture not easily faded from the memory of those present."

Reading. — On Sunday, Oct. 5, eleven were baptized, four were received from probation, and four by letter, by the pastor, Rev. Frederick N. Upham. An Epworth League convention will be held in this church Oct. 15.

Gloucester. — Union revival services are being held, with the help of the well-known evangelist, L. W. Munhall. He has been there three weeks, and thus far over four hundred cards have been signed by people professing to have found faith in Christ at these meetings. Rev. E. C. Chace, pastor at East Gloucester, reports an excellent work in his church.

Belmont Church, Malden. — This young and growing society continues its aggressive policy. Last autumn a new room was built. Last week the church voted to enlarge the audience-room to accommodate the increasing numbers.

Salem, Lafayette St. — Rev. G. A. Pinney, the pastor, received five by letter and fourteen into full connection on last Sabbath.

Byfield. — Recently a Sabbath was observed on the special line of temperance. The pastor, Rev. J. Rand Wood, preached a temperance discourse in the afternoon, and in the evening there was a temperance Sunday-school concert, under the charge of Bro. Henry E. Pearson. At the close of the concert the pastor secured over fifty pledges.

Franklin. — The missionary address by Rev. Geo. H. Perkins, on Tuesday evening last, was an able development and presentation of the doctrine that America's power and opportunity become the ground of international responsibility for the evangelization of the world. Bro. Perkins' address was both able and eloquent; it was eminently worthy of being heard by any audience. Why are not some of our gifted brethren more frequently recognized, called out and heard from, on public occasions? Is it because they are modest and manly — do not vigorously blow their own trumpet?

Springfield District. — This church has engaged Prof. Townner and wife for special engaged during November. Rev. Wallace MacMullen returned on Sept. 27, from a ten days' stay at the Rangeley Lakes in Maine.

St. Luke's. — This church has had a gain in membership during the summer quarter. The congregations and Sunday-school are larger than a year ago. The Sunday school touched high-water mark in attendance during the last quarter, 160 being the best number recorded. Pastor Dorchester is looking forward to a winter of activity. The Woman's Foreign Missionary Society of St. Luke's has elected these officers: president, Mrs. Dr. W. F. Andrews; vice-president, Mrs. L. H. Dorchester; secretary, Mrs. J. E. Conant; treasurer, Mrs. C. S. Niles; chairman of board of managers, Mrs. C. S. McKee.

South Deerfield. — Rev. W. S. Fember, the pastor of the church in this village, has a preaching station at West Whately, where a congregation of fifty or sixty has been gathered. There is talk of building a chapel.

A district Epworth convention will be held at Chicopee on Oct. 15. There will be morning, afternoon and evening sessions, with brief addresses.

Bondsville. — Rev. L. H. Dorchester gave an address on missions on the evening of Oct. 1.

The Conferences.

[See pages 2 and 7 also.]

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting. — A class-meeting was held in Wesleyan Hall on Monday morning at 10.30 o'clock, Rev. W. N. Brodbeck, leader.

Boston, Grace Church. — During the meetings held every night the past week, E. W. Bliss conducting, there has been a good interest, and quite a number have commenced the Christian life. The meetings will continue every night this week. Eight were received by letter by the pastor, Rev. W. I. Haven, on Sunday last. The meetings at Grace Hall are increasing in interest and

Greenfield. — The exterior of the church edifice has received a new dress of paint.

Norhampton. — At the last quarterly conference it was voted to spend not more than \$5,000 in repairing the church edifice, and to begin next spring. No definite plans have yet been adopted. To each side of the church and near the rear are to be built wings about 25 feet long and 10 wide, and about 25 feet to be added to rear of the main structure for parlors, kitchen, etc. A new organ and choir loft, and new pews, will be in the new church. The vestry is to be increased in height, and the front of the church is to be beautified so that one would hardly know it.

Chicopee. — The annual meeting of the Springfield District Epworth League will be held with this church on Wednesday, Oct. 15. A helpful program will be prepared. The fact was revealed at the quarterly conference of the church, last week, that the Chicopee church was the only one among the Methodist churches in the Springfield District whose average attendance at Sunday-school and preaching services is nearly equal. The church has purchased a lot for a parsonage.

Ware. — Presiding Elder Eaton gave an address on missions at a union service of the churches in this village on Oct. 1. The church has about completed a parsonage property. The Epworth League is prosperous and growing. The spiritual condition of the church is good, and some souls have been saved. During the summer vacation the church was favored with the ministrations of Rev. Wm. Gordon and Rev. L. L. Beaman and wife. Sister Beaman was instrumental in infusing considerable interest in the work of the W. F. M. S.

Chicopee. — Rev. Wm. Rice Newhall, of Springfield, gave an inspiring address on missions on the evening of Oct. 1, addressing the congregation on some of the prejudices against missions.

North Brookfield. — My pen made a slip last week, and wrote "North Wilbraham" instead of "North Brookfield." It is at this place that a good religious interest has been aroused. Pastor Simmons is in charge. We have no church at North Wilbraham.

Monson. — The church was favored with a ringing address on missions on Wednesday night by Rev. Wallace MacMillen, the popular preacher at Trinity, Springfield.

Springfield. — Rev. W. J. Heath's young men's class of Grace Church has just held its annual meeting and elected these officers: President, Fred M. Landers; vice-president, Ira P. Sharpe; secretary, Frank Heath; treasurer, Percy Woodward; assistant secretary, George W. Hall; organist, Frank Lawton. This class keeps up its good attendance and interest. Pastor Heath, the instructor, is constantly in receipt of letters from brethren in the ministry and church workers asking what method is used to reach the young men. The special services at Grace last week were continued with interest and profit.

A local Sunday-school convention was held at Chicopee, Sept. 20. Among other speakers Rev. R. L. Nanton, of Williamstown, spoke on "The Modern Sunday School," and Rev. F. D. Goodrich, of Topsham, on "The Need of the Holy Spirit in Sunday-school Work." Presiding Elder Truax gave a stirring temperance address in the evening.

Probably no clergyman in the State could more acceptably fill the office of chaplain to the House of Representatives than Rev. A. J. Hough, of Montpelier.

Rev. George Byron Hyde, M. D., lately in charge of our work at Tetela, Ocampo, Mexico, is in poor health, and contemplates practicing medicine at Randolph.

Rev. A. B. Blake, who went West last winter, is now settled in Montpelier, that he may give his children the privilege of the Seminary.

Waitsfield follows the good old-fashioned custom of having the quarterly meeting service begin on Saturday. On the evening of Sept. 13, the presiding elder preached to a good-sized audience a sermon on "Consecration." Sunday he conducted a love feast, and preached three times besides administering the sacrament. Pastor Howe baptized three persons at North Fayston and received one on probation. Three have also been taken on probation and baptized at Waitsfield during the quarter. Bro. O. L. Barnard, a local preacher, has been conducting religious services at South Fayston once in two weeks.

The annual camp-meeting of the Vermont Holiness Association was held on the grounds [Continued on page 8.]

Rev. Bro. Keefe has finished his brief term of service at East Haverhill.

Rev. S. M. Beal, of Vineyard Haven, preached at Chilmark, Sept. 28.

Rev. W. A. Luce, with his family, has been making quite a visit at his father's home in Vineyard Haven.

The County St. Church, New Bedford, is moving forward on spiritual and aggressive lines under the pastorate of Rev. C. W. Holden. The work among the Swedes is very hopeful in this city. County St. is moving to establish a new mission church among this excellent class of people.

W.

VERMONT CONFERENCE.
Montpelier District.
The National Holiness Association, by invitation of the Vermont Holiness Association, are to hold a camp meeting at Northfield next June. The Vermont Association has leased the grounds for this purpose as they may desire for the next five years.

Barre, Montpelier, Williamstown and West Randolph. — The regular Sunday evening preaching service. Other changes vary the order, having first one kind of service and then another.

The next session of the Montpelier District Preachers' Association will be held at Williamstown, Oct. 28-29. An interesting program has been prepared.

At the evening prayer-meeting in connection with the last quarterly meeting at Chelsea, forty testimonies were given.

Rev. F. W. Hamblin, the popular pastor at West Randolph, is having his eyes successfully treated at Burlington by Oculist Woodward.

Rev. T. P. Frost, A. M., of Brooklyn, will deliver the annual address before the Vermont Bible Society at Montpelier, Oct. 15. A rich treat is in store for all who can be present.

Rev. C. N. Smith, of the New England Conference, who has been supplying at Randolph during the summer, is about to return to Massachusetts. By the dignity and affability of his bearing, the scholarly and judicious pastoral labor performed, and the eminent spirituality of all his ministrations, he has richly merited the favor and respect which he has secured. A good work of grace has been wrought and several souls saved.

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Church Register.
HERALD CALENDAR.
Annual Meeting of N. E. Branch of the W. F. M. Society, at St. Paul's M. E. Church, Manchester, N. H., Oct. 7-9.
Norwich Dist. Preachers' Meeting, at East Hampton, Oct. 13-15.
Dedication of Vanceboro' M. E. Church, Portland, Me., at Woodford, Oct. 20-22.
Rockville Dist. Assn. of the Congregational Church at Windor Locks, on the evening of Sept. 30, was pertinent and interesting. The great edifice was crowded with a highly appreciative audience.
Rev. E. Tirrell, of Norwich, our presiding elder, has a son, Henry A. Tirrell, who has just entered the freshman class at Wesleyan University.
The new Union Church at Rockville has just been dedicated. It is one of the finest churches in the State, is built of granite, and cost, with the furnishings, not far from \$100,000. The union of the two churches was effected about two years ago, after the burning of one of the edifices. It makes now a very strong church.
At Warehouse Pond, the pastor, Rev. Richard Burd, is encouraged in his work by a decidedly increased spiritual interest. — He has recently sought the Lord, and it is hoped that many others will soon follow. The finances of the church are improving and are easier than a year ago.
O. I. C. X.

New Bedford District.
At West Dennis plans are made for the purchase of a new organ. At a meeting held a short time since, \$750 were subscribed towards it, and it will be in place in the church very soon.
Presiding Elder Elia has fixed upon the week Nov. 10-16 as the time for the churches in this district to vote on the admission of women to membership in the General Conference.
Rev. J. G. Gammons and wife have returned to Fall River from their vacation visit to friends in Bourne.
Rev. J. S. Thomas, of Marion, spoke on "Conditions of Spiritual Growth" at the Acushnet Neighborhood Convention, Oct. 3.
Rev. J. I. Bartholomew, stationed at Allen St., New Bedford, was a member of the Probationary councilor convention, recently held at Middleboro', and was made a member of the district committee.
Rev. R. J. Kellogg, stationed at Cohasset and West Brookfield, is the Probationary councilor for senator from the second Plymouth District, and is a member of the district committee.
Bro. John D. Flint, of Fall River, is Probationary candidate for Congress from the first district.
On Monday, Sept. 16, Rev. J. M. Buckley and family, of Calumet, left for a visit to Fowler Brooke, their former home. Rev. G. M. Nathan occupied Calumet pulpit forenoon and evening, Sept. 21, and preached at Cohasset in the afternoon.

St. Boston Highlands. Let us have a large delegation, and make this a meeting of prayer.
T. M. BARBER, Sec'y.
NEW ENGLAND METHODIST CENTENNIAL. — Admission to the People's Church during the Centennial of N. E. England Methodism, Tuesday, Wednesday and Thursday, October 21, 22, 23, will be by ticket. No charge will be made for tickets, but as representatives from all the Methodist churches in New England have been invited, it is desired that persons out of Boston shall have equal privilege with people in the city. Tickets will be issued for each session, and the day tickets will not admit to the night meetings. Pastors can obtain tickets for all who apply to them from their congregation, until the supply is exhausted, at the Methodist Book Depository, 38 Broad Street, Boston. The ticket of the People's Church will furnish tickets to persons who may call on him, previous to the Convention. Persons at a distance can have tickets sent to them by mail if they address Rev. J. W. Hamilton, Chairman of the Committee, 35 Lexington Street, East Boston.
CENTENNIAL OF NEW ENGLAND METHODISM. Oct. 21-23.
Tuesday evening, at 7:30, Popular Reception, Bishop Foster presiding.
Introductory address by chairman of committee, Rev. J. W. Hamilton, D. D.
Addresses by Bishop Foster; Dr. A. M. Courtney, of Baltimore; Rev. Hugh Johnston, of Cambridge; Rev. C. N. Smith, of North Carolina.
Wednesday, 10:30 a. m., ex-Gov. Claflin presiding. Invocation, Rev. W. R. Clark, D. D.
Jesse Lee's Mission to New England, Rev. J. W. Hamilton, D. D.
Poem, "Jesse Lee," Rev. Mark Trafton, D. D.
Comparative Growth of New England, Rev. H. H. Twombly, D. D.
Wednesday, 2 p. m., Hon. E. H. Dunn presiding. Invocation, Rev. D. Sherman, D. D.
Methodism and the Country Towns, Rev. A. A. Plummer, D. D.
Limitations of the Pastoral Term, Rev. J. E. C. Sawyer, D. D.
The Episcopal Element in Methodism, Rev. G. S. Chadbourne, D. D.
Poem, "Jesse Lee under the Old Elm," Rev. G. L. Taylor, D. D.
Wednesday evening, 7:30, Hon. Alden Spear presiding. Invocation.
Methodist Theology in its Relation to the Theology of Other Denominations, Rev. D. A. Whedon, D. D.
Influence of New England Methodism on the Church at Large, Rev. J. M. Buckley, D. D.
Thursday, 10:30 a. m., presiding.
New England Methodism and the Negro, Rev. C. Parkhurst, D. D.
The Heroic Element in Early Methodism, Rev. F. Upland, D. D.
Methodism and the Social Questions of the Day, Rev. J. M. King, D. D.
Thursday, 2 p. m., Epworth League session, Rev. W. L. Haven presiding.
Methodism a Mission Force, Bishop W. F. Mallieau.
Young Men in Training Today for the Methodism of Tomorrow, President R. P. Raymond, D. D.
The Mission of the Epworth League, Rev. F. M. Bristol, D. D.
Thursday evening, at 8, Grand Banquet in Faneuil Hall, Hon. C. C. Corbin presiding, with devotional speeches by Drs. A. M. Courtney, J. M. Buckley, F. M. Bristol, W. N. Brodbeck, L. B. Bates, and Bishop W. F. Mallieau.
C. S. ROGERS.

QUARTERLY MEETINGS.
LYNN DISTRICT — THIRD QUARTER.
OCT.
11, 12 a. m., Malden, Bel. 13, eve., Maplewood St.; 14, eve., Lynn, Maple St.; 15, p. m., Lynn Highlands, 25, eve., Reading; 16, Lynn, M. Paul's, 26, p. m., North Reading; 17, Lynn, M. Paul's, 27, Lynn, Boston St.; 18, Lynn, M. Paul's, 28, Lynn, Boston St.; 19, p. m., Wakefield; 20, p. m., Wakefield; 21, p. m., Wakefield; 22, p. m., Wakefield; 23, p. m., Wakefield; 24, p. m., Wakefield; 25, p. m., Wakefield; 26, p. m., Wakefield; 27, p. m., Wakefield; 28, p. m., Wakefield; 29, p. m., Wakefield; 30, p. m., Wakefield; 31, p. m., Wakefield; 32, p. m., Wakefield; 33, p. m., Wakefield; 34, p. m., Wakefield; 35, p. m., Wakefield; 36, p. m., Wakefield; 37, p. m., Wakefield; 38, p. m., Wakefield; 39, p. m., Wakefield; 40, p. m., Wakefield; 41, p. m., Wakefield; 42, p. m., Wakefield; 43, p. m., Wakefield; 44, p. m., Wakefield; 45, p. m., Wakefield; 46, p. m., Wakefield; 47, p. m., Wakefield; 48, p. m., Wakefield; 49, p. m., Wakefield; 50, p. m., Wakefield; 51, p. m., Wakefield; 52, p. m., Wakefield; 53, p. m., Wakefield; 54, p. m., Wakefield; 55, p. m., Wakefield; 56, p. m., Wakefield; 57, p. m., Wakefield; 58, p. m., Wakefield; 59, p. m., Wakefield; 60, p. m., Wakefield; 61, p. m., Wakefield; 62, p. m., Wakefield; 63, p. m., Wakefield; 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The Family.

PARSON LAPWING.

REV. J. V. HOWARD.

"Wife," said Parson Lapwing sadly, On returning from the meeting Of the trustees and the stewards On the Onondaga circuit, "Brother Ayer informed me For the trustees and the stewards That they could not raise the other Fifty dollars that they owe me. Mrs. Lapwing's dark eyes filled With tears at the announcement, For she knew the case was hopeless With them as it was with others; Knew that they could not collect it, And must bear with my defect. Mrs. Lapwing had intended To procure some winter clothing For herself and for the children When they got the fifty dollars; And the thought of going threadbare With her children through the winter, Just because the board of stewards Would not pay them, was provoking. Parson Lapwing tried to take it With the grace of a Christian, For he knew that if he did not, They would never recommend him To another congregation.

On the Sabbath day that followed, Honest John, the village blacksmith, Asked that he be given a moment's Time, that he might speak in meeting. "I have toiled for forty-five years Every day beside the anvil, And although I've saved but little, I have wronged no man a dollar, And it is my prayer and purpose That the church the Lord has called for, And for which my tears have fallen, Shall not do what I have feared to. I have reckoned all my savings, And it's but five hundred dollars, Though I've toiled for forty-five years Every day beside the anvil. Here's the fifty dollars, Lapwing! Take it, for I'm sure you've earned it. And I'll pay the same the next year, If there should be any deficit."

"You'll not need to," said the stewards, Their respective faces reddening As they looked with admiration On the noble village blacksmith. And it was not twenty minutes Ere they raised the fifty dollars, Handed it to Parson Lapwing, And returned the blacksmith's money.

THE EBBING TIDE.

The sea comes still the landward way, And all the music of the waves, In rhythmic flow of song and psalm, Reaches the far-off cliffs and caves; But, though the sea is deep and wide, It is the ebbing of the tide.

The sighing sea! It tries in vain With lengthening waves to creep and reach And hold, what once it held, again, But faintly before it gains the beach. And rocks are dry it sought to hide, And sands are bare at ebb of tide.

It leaves behind much loveliness, It loses strength with every hour, It has no force its way to press, And seems to die in loss of power, And wearily the wavelets glide In silence, with the ebbing tide.

But, yet an hour or two, and then With life and vigor, as before, And, winning back its own again, With leaps and rushes toward the shore, The sea, on mighty waves, will ride At the incoming of the tide.

And it is the ebbing tide with you? The loss of power? The waning strength? Be comforted. God will renew. The life, and make it full at length. God's love is deep, His heaven is wide, And yours shall be the flowing tide.

—MARIANNE FAIRBANKS, in *Christian World*.

THOUGHTS FOR THE THOUGHTFUL.

It is our own past which has made us what we are. We are the children of our own deeds. Conduct has created character; each have grown into habits; each year has pressed into us a deeper moral print; the lives we have led have left us such as we are to-day. — Dr. Dykes.

It is as when a pool lies far up in the dry rocks, and hears the tide, and knows that her refreshment and replenishing is coming. How patient she is! The other pools nearer the shore catch the sea first, and she hears them leaping and laughing, but she waits patiently. She knows the tide will not turn back till it has reached her. And by and by the blessed moment comes. The last ridge of rock is overwashed. The stream pours in; at first, a trickling thread, sent only at the supreme effort of the largest wave, but by and by the great sea in its fullness. It gives the waiting pool itself, and she is satisfied. So it will certainly be with us if we wait for the Lord, however He delays, and refuse to let ourselves be satisfied with any supply but Him. — Phillips Brooks.

I shall know why, when time is over, And I have ceased to wonder why; Christ will explain each separate anguish In the fair schoolroom of the sky.

He will tell me what Peter promised, And I, for wonder at His word, I shall forget the drop of anguish That scalds me now — that scalds me now.

—EMILY DICKINSON (quoted by T. W. Higginson, in *Christian Union*).

If you would know how God loves even the guiltiest of His children, see misery left alone with mercy on the Temple floor, and hear the voice, so awful in its warning, yet so solemn in its tenderness, "Neither do I condemn thee; go and sin no more." And He who thus represented God by His acts, how did He represent Him in His words? Was it not solely, essentially, exclusively as a Father? as "our Father which art in heaven," as the God who maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust; as the God of little children, whose angels behold His face in heaven; as the God of the lilies and the ravens; the God of the lost sheep; the God of the falling sparrow; the God of the prodigal son; the God by whom the very hairs of our head are all numbered; in one word, which comprises all, the God of love? — F. W. Farrar, D. D.

The harvest time is the time of fulfilled hopes and realized expectations, when the ruddy gleam of the ripened fruit succeeds the lavish wealth of blossoms, and he who returns forth weeping, bearing precious seed, returns with rejoicing, bringing his sheaves with him. The miracle of the loaves was a sudden putting forth of God's bountiful hand from behind the veil of His ordinary providence; the miracle of the harvest is the working of the same bountiful hand, only unseen, giving power to the tiny grains to drink the dew and imbibe the sunshine, and appropriate the nourishment of the soil during the long bright days of summer. The harvest fields are the golden links that connect the ages and the zones, and associate together the most distant times and the remotest nations in one common bond of sympathy and dependence. They make of the earth one great home, of the human race one great family, and of God

the universal Parent, to whom, day after day, we are encouraged to go with full faith and love, not in selfishness and isolation, but in a fraternal spirit which embraces the whole world, asking not for ourselves only, but for all our brothers of mankind as well. "Our Father, which art in heaven, give us this day our daily bread." — Hugh Macmillan.

"For He knoweth our frame" (Psalm 103: 14). And He does not only know with that sort of up-on-the-shelf knowledge, which is often guilty of want of thought among ourselves, but He remembereth that we are dust. "For He remembered that they were but flesh" (Psalm 78: 39). Think of this when you are tempted to question the gentleness of the leading. He is remembering all the time; and not one step will He make you take beyond what your foot is able to endure. Never mind if you think it will not be able for the step that seems to come next; either He will so strengthen it that it shall be able, or He will call a sudden halt, and you shall not have to take it at all. Think of Jesus not merely entering into the fact, but into the feeling of what you are going through. "Touched with the feeling." How deep that goes! When we turn away to Him in our wordless weariness of pain, which only He understands, we find out that we have to do with Him in quite a different sense from how we have to do with any one else. We could not do without Him, and thank God, we shall never have to do without Him! — Frances Ridley Havergal.

Our prepared life is a rough spot in it; we are not promised any full tide of prosperity on which to float to heaven; we cannot expect to loll upon flowery beds of ease while we await our Lord's coming, so that we can go into the marriage supper. Stop a moment and think! Would we choose, would we prefer such a life? In ordering the golden vessels for the tabernacle they were to be of beaten gold. The ore was to be melted, beaten, burnished, worked, until it was strong and beautiful. What does an uncultivated garden produce but weeds? What good would a life that was inert, unproductive, untrained, do for character? We know that "character growth day by day, and all things add in unfolding." That little word of three letters holds a vast amount of meaning for us; it means our cares, little bothers, slips, mistakes, trials, joys, and every one of them adds in unfolding character — our character — that will never be fully developed until in heaven we no longer see darkly; and in the light from the throne we shall also see the need-be for every tear, the gracious love of the Father, who in preparing our life filled it full of overflowing of mercy, help and love. — Christian at Work.

ONE PHASE OF THE WOMAN QUESTION.

MRS. FAY M. NEWLAND.

THE sphere of man and woman is not identical, and can never be made so. Neither agitation nor legislation can ultimately change a state of affairs that has its conditions in natural law. Differences in the nature, capacity, or development of individuals implies corresponding differences in their spheres of knowledge, influence and action. This is a familiar fact in creation. The fish for the sea, the bird for the air, the creeping thing for the earth — everything "after its kind" and in its own proper sphere God looked upon and pronounced "very good."

The same law operates among men, leading them, according to their own temperament, talent, or other determining factors, into widely diverging paths. Thus one becomes a merchant, another a politician. In nature there is no encroachment by the denizen of one sphere on another. Order reigns. The bird seeks the air, the fish the sea. Feathered and finny tribes go on their separate ways, and yet no barrier between sea and sky. No barrier? There is a barrier. The hand of God in natural law has been stretched forth. It is the roof of the sea and the floor of the sky.

Invasion by the native of one sphere into another foreign to its nature is self-destructive, and the venturesome malcontent defeats his own ends. The same is true among men and women. The effeminate man and the masculine woman are alike offensive. So, also, the farmer who would pose as an artist, or the shop-keeper as a statesman. In each case failure is the merited reward of the adventurer.

It is unfair to cite as a representative suffragist any one claiming that the sphere of man and woman is identical. The phrase, "woman's sphere," has long been the popular label and trademark on vials of wrath which are ever and anon emptied on the devoted heads of those who take advance ground on this question. Suffragists as a class do not hesitate to acknowledge the truth involved in this much-used phrase. A saying will not wear so well that does not express a basal truth. It is equally true that man has his sphere. The question resolves itself to this: Is it in the province of law, civil or ecclesiastical, to define directly or indirectly the boundaries of woman's sphere by imposing artificial barriers?

Those who oppose placing woman on an equal footing with man in church and state, do so from a tact, if not an avowed, belief that woman, unless constrained by the strong arm of the law, would transcend the God-appointed limits of her sphere. Women who are home-keepers, the world over to-day, are such not because of precedent, custom, or law, but from natural adaptation and choice. The cause that originally determined such choice may be relied on as sufficiently powerful to act as a controlling force to keep them where it has placed them.

Those who imagine that laws which exclude women from certain lines of public life are even negatively effective in keeping them in their proper sphere, place a low estimate on the inherent strength of womanhood in woman, and make the inexcusable blunder of mistaking a related circumstance for a cause. Woman was never legislated into her sphere, and she can never be legislated out of it. Those who argue that it is within the province of law to place limitations on woman's work in the world on the ground of sex, are driven to the inevitable conclusion that, while natural law may be trusted to rightly control the spheres of knowledge, influence and action in the case of men, with women it is far otherwise; that in her case the laws of nature need to be interpreted, supplemented and strengthened by the laws of men. The absurdity of the conclusion is too evident to need comment. Man-made laws based on such a conception are an insult alike to womanhood and to God.

Precedent is cited as an argument against the legal emancipation of woman. Within the memory of those not yet aged, precedent could with equal propriety be urged against the intellectual emancipation of woman. Her

way, educationally, was hedged up by artificial barriers. The doors of colleges and professional schools were closed against her. The argumentative weapons that have since grown venerable with service were brandished heroically in that conflict. But woman came forth victorious. Few, indeed, would now attempt to trace out any fulfillment of the prophecy that higher education would destroy the charm of womanhood or unfit her for womanly duties. Men do not draw comparisons between educated and uneducated women unfavorable to the former.

The fact that the professions are open to women has not unsexed woman, or weakened the integrity of the American home. A very small per cent. of women enter the professions. Artificial barriers being removed, natural law acts with full force. Women seek and attain intellectual culture, and do not lose the essential element of womanliness. The removal of barriers in educational lines may be urged as a precedent for their removal elsewhere. The tendency of our day is toward the universal emancipation of woman. Tendencies are stronger than men. They are stronger than forms or customs. A tendency is a principle in motion, and that motion no friction can stop. It molds law, it bursts the bonds of national habit, and works a revolution.

Pawtucket, R. I.

ABOUT MEN.

—Russell Sage keeps a one-dollar bill, the first he ever earned, in a glass box in his office.

—President Roberts of the Pennsylvania railroad started in life as a track hand thirty years ago. The combined salaries he receives now amount to \$100,000 a year.

—James Jeffrey Roche, a rising young poet, succeeds the late John Boyle O'Reilly as editor of the *Boston Pilot*. He is also at work on a biography of his predecessor.

—Gen. Booth, of the Salvation Army, has decided to form a great matrimonial alliance. He is shocked at the number of spinsters who would make good wives, and he is determined to undertake on a large scale the introduction to each other in an honest way of men and women who desire to marry.

—Julius Simon rather favors the plan for taxing celebrities in France. The total number, counting from the age of 24 to 59, is 3,974,180, and out of that number 1,700,000 are women. Only the men, he thinks, should be taxed, because the presumption is that the women do not remain in single blessedness of their own free will.

—M. Alexandre Chatrian, the distinguished French novelist, is dead. He is best known from his collaboration with M. Emile Zola on the pen-name of Erickmann-Chatrian. He met Erickmann in 1847, and from that time their friendship was common until recently, when there came a break in their friendship. They published in 1848 a volume of short stories, Chatrian's first appearance in print. From that time they produced stories, novels and plays without cessation.

—In a recent letter to Prince Bismarck, from Troy, Dr. Henry Schliemann tells about his excavations there. He is making comparatively slow progress, he says, on account of the depth of the deposit of earth on the ruins. Seventy men and three locomotives are employed. He adds that the treasures which he will give to the newly-founded museum of Trojan antiquities at Berlin are of great value and beauty.

—To young men who would "get on" in this world, and reach the age of fourscore years, with happiness and prosperity, there is little more to be said. But I will refer them to a study of my own rules of action.

Briefly, I would say: Be honest; do not spend as much as you make; don't smoke or drink; depend upon your own personal exertions; and do not leave important affairs to a third person; don't have too many irons in the fire; do not get above your own business, and, above all, be systematic. Advertise your business on all possible occasions; but attend to it, too, and see that your claims and promises made to the public are fulfilled. It does not pay to have a single customer go away dissatisfied. Nor does it pay to take money for services for which you do not render an equivalent.

The best working years of a man's life are usually between twenty-six and sixty; but much good work is possible long after the threescore year mark has been passed. I can say, for myself, that every moment of my time is put to some definite purpose, and, though I have numerous calls and demands, I enjoy a reasonable recreation each day. Both work and rest, and joy also, should make up the sum of a busy life. — P. T. BARNUM, in *Ladies' Home Journal*.

Our Girls.

ANNA'S "MEANT TO."

MYRA GOODWIN PLANT.

"WHAT a helpful daughter you have, Mrs. Harris," Mrs. Crandall remarked.

Anna had just been in and said, "I'm going down town, mamma, and will do the Saturday marketing and those errands you have been waiting for."

"Don't forget the water and gas bills," were Mrs. Harris' last words.

"No, everything shall be attended to," was the answer.

But for all this, Mrs. Harris was silent when her visitor complimented her daughter.

As Anna hurried to the cars, she met the mother of one of her dear friends.

"How is Nellie, Mrs. Hall?" Anna inquired anxiously.

"She does not improve," sighed the mother. "The doctor said she must try and get out, even if it did tire her, so I am to take her on the street-cars to her Aunt Hannah's this afternoon. I wish you could run in oftener, Anna, she misses you so."

"Oh, I meant to come this week, but I've been so busy. I know I can get the horse and carriage this afternoon, so I'll call for her at two o'clock. She is really not able to be shaken up in the cars," answered Anna.

"I would be so grateful if you would do that, Anna," the mother said, with a brightened face.

Anna had an appointment at the dentist's, but she was so late she found her hour taken, and had to wait some time. The work took longer than she expected, so her mother's errands had to be done very hurriedly, and the best she could do, it was nearly two o'clock before she reached home.

"I am sorry you are so late," said her mother. "You know I promised Bridget she should go to see her sick sister early. We had to wait, for you were to bring the steak."

"I'm sorry; I meant to get here early."

"No better was sent up, ma'am," came from Bridget at the door.

"Dear me! Scott hadn't any good, and I meant to go to Simon's," said Anna.

"You will have to have dinner without and I'll see to it before supper," said Mrs. Harris with a sigh.

"O mamma, I met Mrs. Hall, and I promised to take Nellie to her aunt's at two o'clock. I knew papa was gone and the horse wouldn't be in use," said Anna, after she had hurried through her dinner.

"I'm very sorry to disappoint that poor dear girl, but I sent the horse and carriage over to Aunt Mary this morning, thinking she could go to the cemetery to-day."

"What will I do? I have a committee-meeting at two, and I haven't any report made out, though I meant to. I will send her a note and go early next week."

But the note was crowded out not forgotten, for it haunted Anna all the afternoon. Just as she was ready to write it her brother said:—

"Anna, where is my baseball suit? You took it up to fix yesterday, and our nine has a game this afternoon against the other high school nine."

"O Will, I meant to mend it, but some one called!" exclaimed his sister.

Will scolded while Anna ran for the suit, and Mrs. Harris brought needle and thread and made temporary repairs, saying, "If you had not promised, Anna, I could have had it all ready yesterday."

Bridget did not return in time to get supper, and Mrs. Harris went to the kitchen. The boys came in hungry, and Anna returned tired enough, but to their surprise there was no supper.

"I can't make the natural gas work, nor get a drop of water," said Mrs. Harris.

"O mamma, it's my fault. I meant to pay those bills last week, but hadn't time, and I forgot it this morning. They have turned off the water and gas. If I were papa, I would give it to them," said Anna much excited.

"If you had given it to them, it would have saved all this trouble," said Horace. "The money, I mean. The office is closed at six o'clock, so we are to pass Sunday without fire or water, I suppose."

"Horace, go next door for some water, and Anna go to the grocery and order candles and a kerosene stove. It is all we can do. We had plenty of warning to pay those bills," said Mrs. Harris.

Anna grumbled loud and long, and was on hand when the offices were opened Monday morning to attend to her duty. It seemed an age until they got back to civilized life, as the boys called it, but Anna was so sorry for causing the trouble that no one reproached her.

"I did not know I neglected things so," Anna said, as she and her mother sat in the tallow-candle twilight Sunday evening, after church. "I'm sure I mean to do all I promise."

"But, dear, you promise more than you can possibly perform, and so keep others from doing, and then fail and tell an untruth yourself."

"O mamma, you are too hard on me!" pleaded Anna.

"Suppose we count how many times you 'meant to' and did not, last week. You said you would relieve me of the care of Aunt Hattie's bird, so I left it to you; but you were too busy to see to it, and it died of neglect. You meant to forward papa that important business letter, and by the time I found you had not, it was so late he lost a good sale. You meant to call on Miss Haines Wednesday, as you promised, but you let something prevent, and she stayed at home from a pleasant ride to be disappointed. You meant to get up a good program for your League meeting, but you let other things crowd it out, so Friday evening was a failure. You meant to—"

"There, mamma, I promise I will reform. I have the credit of doing so much, but I was mortified to death to hear our pastor say to-day, 'We can't depend on Anna.'"

But the hardest lesson was to come. When Anna went with the carriage Tuesday, white craps were on the door of the Hall home.

"O Anna, it was crying over the disappointment of your not coming Saturday, that brought on her last hemorrhage. She never rallied. Dear child, don't ever make another promise you are not sure of keeping."

This was what the broken-hearted mother said while Anna shed bitter tears over her lovely, lost friend.

"Indeed, I never will! O Nellie, forgive me!" she sobbed. "I meant to make you happy, but I caused your death."

"Only hastened it," said the mother kindly; "but Anna never forgot her look of anguish."

On the fly-leaf of her Bible Anna wrote: "Sept. 6, 1889—I promise, God helping me, to undertake only what I can do, and to keep every promise; and I am sure this pledge has been faithfully kept for a year."

THE MANNER OF DOING THINGS.

TWO young ladies were distributing flowers in one of our city hospitals. They were connected with that beautiful charity, the New York Flower Mission. One of them handed a bunch of flowers to each patient she came to without looking at him or her, and passed rapidly on to the next. The other looked first at each patient, and decided in her own mind what kind of a flower would please each one before offering it.

Approaching a sick man lying on his couch, she perceived at a glance that he was from the country, and she said, in a gentle tone:—

"Aren't you from the country? I think you would like some golden-rod, wouldn't you?" So she handed him a bouquet with that flower in it. Tears came to the eyes of the sick man as he took the flowers.

"Yes, I am from the country," he said. "I suppose the pastures are all aflame with it."

For each one she had a pleasant word as she passed along. In each one she took an individual interest. After the two girls got through they compared notes. Our young lady of the golden-rod was extremely tired, the other was quite fresh. She had not given of herself to each patient.

"I can't look at them," she said; "they draw so on my sympathies."

"So they do," responded Miss Golden-rod; "but if Christ were distributing flowers to hospital patients, don't you think He would have a pleasant word for each one? I can't help thinking that what we give them of ourselves may do them more good than even the flowers."

Is there anything in this world more costly, more precious, than sympathy? The spirit in which the poor widow put her "two mites"

into the treasury gave to them a greater value in the eye of God than had the munificent contributions of the rich.—Selected.

NOT SHUT IN.

The following lines were written by a lady who lay upon a bed of extreme suffering for many years.

"Shut in!" did you say, my sisters? O no! Only led away. Out of the dust and turmoil, The burden and heat of the day, Into the cool, green pastures, By the waters calm and still, Where I may lie down in quiet, And yield to my Father's will.

Earth's ministering ones come round me, With faces kind and sweet, And we sit and learn together, At the loving Saviour's feet; And we talk of life's holy duties, Of the crosses that lie in the way, And they must go out and bear them, While I lie still and pray.

I am not shut in, my sisters, For the four walls fade away, And my soul goes out in gladness, To task in the glorious day. This waiting, suffering body, With its weight of weary pain, Can never dim my vision, My spirit cannot restrain.

I wait the rapturous ending— Or rather the entering in, Through the gates that stand wide open, But admit no pain or sin. I am only waiting, sisters, Till the Father calls, "Come home!" Waiting, with lamp all burning, Till the blessed Bridegroom come.

Bits of Fun.

—Take your puzzle to the druggist—he's always ready with a solution.—*Binghamton Republican*.

—Youngly: "How did you come to know that you were in love with me, dearie?"

—Jehadante (blushing): "I felt that I was an awful fool."

—Agent, to female applicant in intelligence office: "Are you married or single?"

—Applicant, blushing: "Neither, mum. Ol'm engaged."

—Old Lady: "I'd like to buy some plasters, young fellow."

—Drug Clerk: "Yes, ma'am; porous?"

—Old Lady: "Do you s'pose I want to ketch my death o' cold? Let's see yer winter styles."—*Judge*.

—Mistress: "Mary, what are you doing with that clock?"

—Mary (with the servants' bedroom clock under her arm): "Plaze, mum, Ol'm takin' it to the watchmaker's. It's all out av order, mum. I'vey mornin' at foive o'clock it goes all to pieces, an' makes such a racket Ol'm can't sleep."—*New York Weekly*.

—Beau: "Ethelinda is certainly a fine girl, Mrs. Chubbly, though there is one thing I dislike about her."

—Mrs. C.: "What is that, Mr. Nolly?"

—Beau: "Another fellow."—*Brooklyn Life*.

"My dear," said the caller, with a winning smile, to the little girl who occupied the study, while her father, the eminent literary man, was at his dinner, "I suppose you assist your papa by entertaining the boys?"

"Yes, sir," replied the little girl gravely. "Please be seated."

"Yes, brethren," said the clergyman who was preaching the funeral sermon, "our deceased brother was cut down in a single night—torn from the arms of his loving wife, who is thus left a disconsolate widow at the age of twenty-eight."

"Twenty-six, if you please," sobbed the widow in the front pew, emerging from her handkerchief for an instant.

ART NOTES.

—Story, the sculptor, has been chosen to design the statue of George Washington, which will be presented to France in return for the gift of the Bartholdi statue.

—The bust of Hannibal Hamlin, heroic in size, has been placed in the gallery of the Senate, at Washington. This is said to be the first occasion on which a statue has been erected at Washington during the lifetime of the original.

—Mr. James E. Scripps, one of the proprietors of the *Detroit News*, has placed \$1,000 at the disposal of the trustees of the Detroit Museum of Art to enable them to offer that sum to defray the cost of two years' study in one of the great art schools of Europe as a prize for the greatest proficiency displayed by any pupil in the Detroit Art Academy in the ensuing year.

—The \$170,000 paid at Paris by a rich retired draper for Meissonier's "1814" is recorded as the highest price ever given for the picture of a living artist. The painting represents Napoleon on horseback, surrounded by his generals, on the eve of his abdication. It was painted in 1864, and is thirty inches long by twenty inches high.

—A bas-relief proposed in 1868 and begun in 1886, to hold a gigantic statue of Joan of Arc, is already half built near Domremy at an expense of \$50,000. The bas-relief was designed by the architect, Paul Schiller, and a group of figures in marble and bronze ordered by the sculptor, André Allard. It will stand in the porch of the basilica, and the statue of Joan, in marble, is already finished.

—Mr. J. S. Hartley, of New York, whose busts of Edwin Booth and John Gilbert (among many others) have given him much reputation, has been commissioned to execute the memorial to Daguerre which the National Association of Photographers is to erect in the Smithsonian Institute at Washington. His design is a rough granite pedestal supporting a polished granite globe three feet in diameter, incised with a map of the world. A bronze Fame, kneeling, draws down a bronze wreath of laurel encircling the globe to frame the bronze bas-relief of Daguerre at the top of the pedestal. It is just a hundred years since the birth of the clever French painter, and just fifty years since the success of his invention, announced by Arago in the Academy of Sciences, produced a profound sensation among the ablest scientists of France. For nine years Daguerre had pursued his researches and experiments with indomitable energy and patience before he succeeded in perfecting the discovery that opened the way to the wonders of modern photography.

Little Folks.

FRED'S SURGICAL HINT.

"FRED, I think I left my spectacles up stairs," said grandpa, after he had searched the sitting-room for his accustomed helpers.

"Oh, dear!" began Fred, who always thought it a great nuisance to go up and down stairs unless he wanted something for himself and couldn't get any one to go; but before he had finished his grumbling sentence little Lillie had deposited her lapful of patchwork on the sofa, and with a cheery, "I'll get them, grandpa," was on her way upstairs.

"Fred, you forgot to put your tools away," mamma said, a little later.

"Oh, dear! It's such a bother to put everything away," fretted Fred. "Can't I leave them where they are till to-morrow, for I will want to use them again?"

"No, I want them put away at once," said mamma in such a decided tone that Fred knew she required instant obedience.

"Oh, dear! I never can learn this long lesson," he grumbled that evening when he sat down to prepare his recitations for the next day. "It's such a lot of work to translate all these

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Review of the Week.

Tuesday, September 30.

The Iron and Steel Congress opened at New York.

Australian employers claim that the strikers act in bad faith with them.

Alabama newspapers are being seized for violating the Anti-Library Law.

Birchall, accused of the murder of Benwell in Canada, has been found guilty.

The corner-stone of the new Chamber of Commerce building was laid yesterday.

A very favorable impression has been created at Cincinnati by the work of the Prison Congress.

The inheritance of the Brewster Islands in Boston Harbor is claimed by descendants of the Seymour family.

The Czar of Russia will be arbitrator in the dispute about the boundary line between French and Dutch Guiana.

Prof. Harper, Rev. Dr. Phillips Brooks and Rev. Dr. A. J. Gordon were the speakers at the Baptist Social Union last evening.

Robert P. Porter, superintendent of the Census, sailed for Europe on Friday, by advice of his physician. He is threatened with Bright's disease.

A despatch from Erzeroum says the situation in Armenia has become serious. The Russian government has massed 75,000 troops on the Armenian frontier.

Mr. John Morley, in a speech at St. Helen's, tells the story of the Tipperary affair, representing it to have been much more brutal than reported, and charges the responsibility upon Mr. Balfour.

Wednesday, October 1.

Hon. George B. Loring has resigned as Minister to Portugal.

Church fair advertisements will come under the anti-tetter law.

A committee for the relief of famine in Ireland has been formed in New York.

Hon. Frederick Billings died at Woodstock, Vt., at 10 o'clock last night. Mr. Billings was born in Boylston, Vt., Sept. 27, 1823.

The Prison Congress in Cincinnati closed yesterday. The next meeting will be held in Pittsburgh, Oct. 10, 1891.

A fund is being raised in this country to help the poor people in Ireland, who it is feared will soon be on the verge of starvation.

The expiration of the anti-socialist law in Germany was the occasion of great rejoicings in Berlin last night, when many exiles returned to their homes.

A Roxbury policeman saw two boys taking grapes from a tree in Winthrop Street, and, supposing that they were burglars, fired his revolver, killing instantly one of them.

The Senate, by a vote of 23 to 27, adopted the Conference report on the tariff bill. Mr. Carlisle criticized the reciprocity feature. The House appropriated \$10,000 to test, in small towns and villages, the free delivery system.

Thursday, October 2.

The decrease of the public debt in September was \$4,582,907.

The new "People's Institute" at Roxbury, the third of the Robert Treat Paine enterprises, was dedicated last evening.

The first session of the Fifty-first Congress adjourned at 6 o'clock last evening, after the President had signed the tariff bill.

Rev. George B. Cheever, D. D., LL. D., well known as both clergyman and author, died in Englewood, N. J., Wednesday morning.

Hon. George William Curtis delivered the annual address before the National Civil Service Reform League in Tremont Temple last night.

The annual meeting of the trustees of the Peabody Educational Fund was held yesterday in New York. A total of \$57,000 has been distributed in the South the past year.

The Mechanics' Fair was opened yesterday. Addresses were made by Governor Brackett, Mayor Hart, Hon. F. W. Lincoln, Rev. Phillips Brooks, President Haynes and Mrs. Louisa P. Hopkins.

A minority of the Congressional committee appointed to investigate the charges against Gen. Baun, declare that he has prostituted his high office to stock jobbing and speculative purposes. The majority will not submit a report until Congress meets.

Friday, October 3.

The New York Central Road will not employ any more Knights of Labor.

A big fire is reported at Sydney, N. S. W.; loss estimated at seven and a half millions.

The West End Company announces its plan for acquiring a right of way over which to construct its elevated system.

The decrease in the bonded debt of the country for the first seven months of President Harrison's administration has been \$206,714,410.

The Cramps will build two of the new battleships and the triple screw cruiser; the third battleship will be built by the Union Iron Works.

The Civil Service Reform League held its business meeting yesterday evening at the Hotel Hamilton, with Governor Brackett, Mayor William Curtis as president, and holding a banquet in the evening at the Parker House, at which speeches were made by many prominent gentlemen.

Saturday, October 4.

A new Portuguese cabinet has been formed.

The trial of the Irish members at Tipperary broke up in great confusion.

The Comte de Paris arrived in New York yesterday, and was welcomed by prominent citizens.

Two rival bodies of armed men occupied the House of Representatives in Oklahoma, yesterday.

During the past nine months 3,782 miles of railway were constructed in the United States. The total construction in 1890 will be about 6,000 miles.

J. Henry Gould, recently a candidate for State auditor of Massachusetts, turns out to be an ex-internal revenue collector, who disappeared twenty years ago, with a deficit of \$75,000 in his accounts.

All the freight conductors and brakemen on the Illinois Central Road between Chicago and Champaign, about 600 in number, struck Thursday evening and resumed work Friday, seeing that their case was hopeless.

In the Vermont Senate the Australian ballot section of Governor Page's message was referred to the committee on elections, with instructions to report a bill embodying the system at the earliest possible moment. The same instructions were given the House committee.

Monday, October 6.

Clark University in Worcester held its first Commencement.

Postmaster General Wamaker again argues in favor of the postal telegraph system.

The Mississippi River commission has appropriated \$5,000,000 for work on the lower river.

Instructions have been sent to postmasters regarding the enforcement of the anti-Library law.

Returns from all but three counties in Idaho give the entire Republican State ticket over 5,000 majority.

Fleming Brothers, wholesale dealers in proprietary medicines at Pittsburg, Pa., have failed for \$200,000.

The Governor of Utah, in his annual report, says Mormonism has not changed. There is a firm determination manifested to maintain polygamy.

A straw paper trust, representing 82 mills with an output of 325 tons daily, has been formed to control the market west of the Allegheny Mountains.

A family in Dubuque, Ia., was caught in a burning house Sunday morning. The mother and two children perished and one child was not expected to recover.

The wife of Gen. Booth, commander-in-chief of the Salvation Army, is dead. Mrs. Booth had been ill from cancer a long time, and it was known months ago that she could not survive.

THE CONFERENCES.

(Continued from Page 8.)

of the Central Vermont Camp-meeting Association, Sept. 8-15. The attendance was very small, the rain being almost constant. One of the leaders of the meeting preached in the Northfield M. E. Church, Sept. 15.

The Washington County S. S. Association recently held its annual session at Barre, Vt. Dillingham, Hon. W. A. Boyce, Rev. W. S. Smithers, J. Hamilton and A. J. Hough, Miss Inez E. Moody, of Waterbury, Miss Alice Poland, of Waitsfield, and Miss Batchelder, of Plainfield, were among the Methodists participating.

While the church office at Northfield is closed for temporary repairs, Rev. J. Hamilton visits friends in Canada.

A local holiness camp-meeting was recently held at West River, Vt. H. F. Reynolds, president of the Vermont Holiness Association, presiding. Several clergymen from Vermont and New Hampshire officiated, and the meeting was pronounced a great success.

A small party of Methodist ministers from this section had a most enjoyable time in attendance upon the Canadian General Conference at Montreal.

Rev. J. W. Bemis, of Northfield, has been acceptably supplying the Congregational Church in Roxbury.

Rev. W. E. Douglass, of Morrisville, has been visiting friends and old parishioners in this vicinity.

St. Johnsbury District.

Danville.—The pastor's family have moved into the new parsonage. They have suffered much inconvenience during the past five months, as they have been obliged to occupy the basement of the church, no other place being available. The building is described as one of the best looking houses in the village, and the interior is a model for convenience and excellent arrangement.

Holland speaks encouragingly and cheerfully of his pastor, Rev. G. E. Burnham. He is working energetically and earnestly for the upbuilding of the church and the salvation of souls. Three persons rose for prayers on a recent Sabbath, one of whom was an old lady who has sat under steady fire every Sunday, almost without intermission, for nearly forty years. The Word "shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Island Pond.—The lecture delivered under the auspices of the Epworth League in the M. E. Church on Sept. 17, by Rev. W. S. Smithers, of Barre, was very interesting. This was the lecturer's first visit to the charge since he left it three years ago, and we need not add that he received a hearty welcome from all who had the opportunity of meeting him.

Greensboro Bend is being acceptably supplied by Rev. B. F. Snelling. He has just moved his family to the charge.

Lyndon.—The eldest son of Bro. Dodd, who was reported to be dangerously sick in an item which, if space had allowed, would have appeared in the issue of Sept. 24, is very much better, and great hopes are entertained of his complete recovery.

Cowenry.—The pastor, Rev. C. W. Morse, is, we are sorry to learn, suffering from a throat difficulty. It is feared he will be long obliged to seek a home in a warmer and more equable climate. The work both here and at Newport Centre is progressing.

Morgan.—We are happy to learn that Bro. W. S. Jenne, who was left without appointment in consequence of sickness, has so recovered that he is announced to lecture at the above place on "Reminiscences of Army Life."

West Burke.—A missionary meeting was recently held, when two neighboring pastors returned missionaries from over the sea—were expected. They were unable to be present, but the pastor declared that their places were more than filled by real natives of the soil in the persons of the presiding elder and Rev. I. E. Smith, of N. Y. East Conference, who at the time was visiting his aged parents in East Burke.

MAINE CONFERENCE.

Lewiston District.

The Epworth League of Brunswick held a home camp-meeting and League convention, Sept. 22-26, which were very successful.

During the camp-meeting afternoon and evening services were conducted. Rev. A. A. Lewis, of Bath, gave a Bible reading on cross-bearing. Rev. W. F. Holmes, of Bath, preached on 1 Peter 4: 18 and 2 Chron. 30: 26; Rev. H. E. Foss, of Hallowell, preached on Heb. 2: 3; Rev. W. S. McIntire, of Lewiston, on James 4: 3 and Luke 15: 18; Rev. O. S. Pillsbury, of Lisbon, on John 8: 36; and

the pastor on last clause of Col. 3: 24. At all these services the attendance was good and the spiritual pulse strong. There were several conversions, and many young people of the church society were brought under conviction.

Friday afternoon and evening were devoted to the League convention, the Leagues from Bath and Lisbon participating. That was a day of good work all round. After an address of welcome by the pastor and a statement of the history and work of the Epworth League by the local League president, M. J. Smith, Miss Christina Hanson, of Beacon St. Church, Bath, read a fine paper on "Relation of the Church to the League; Miss Annie P. Fisher, of Wesley Church, Bath, a paper crowded with good things on "How to Make the League Prayer-meeting more Successful; and Miss Mabel Pratt, of Brunswick, a paper full of truth on "Is the Social Work of the League Important?" The discussions elicited were helpful and wise. Then followed supper to the visiting Epworths, and in the evening first-class addresses—by Bro. Holmes on "The League as a Training School for Christian Work;" Bro. Lewis, on "How can the League Best Help in Church Work?" Bro. Ladd, of Gardiner, on "Who Should Join the League?" Bro. Pillsbury, on "Best Means of Bible Study for the League;" and Bro. Foss, on "The Epworth League Denominational but not Sectarian."

Sabbath morning Bro. Lewis preached a "straight gospel sermon," and in the evening the League took the prayer-meeting in addition to their own and God was in their efforts. This was a real-thing work. Everything was good, souls were saved, and the League was converted. Praise Him!

CALIFORNIA IN WINTER. While the eastern section of the country is wrapped in ice and snow, California abounds in fruit and flowers. Its "rainy season" is by no means forbidding, but the pleasant part of the year, when the face of nature is fresh and beautiful. It is the spring time of that favored land, for there is no winter. Thousands of Eastern people find it a delightful haven from the frigid climate of the East. Messrs. Raymond & Whitcomb announce a series of eight grand winter trips. Every party will travel on special time schedules, and in the finest of vestibuled Pullman palace trains. Dining cars with a cuisine equal to that of any first-class hotel, will form a part of every train. This means a degree of luxury and comfort not otherwise attainable. The passenger can exercise his own free will as to time and place of sojourn, and also in regard to the route and time of return. He need not follow any program beyond the outward journey, unless he so chooses, although he can secure a room at the Raymond & Whitcomb, if he desires, selecting the same in Boston. There are many other advantages secured to the ticket-holder, which a circular of 192 pages fully sets forth. This circular may be had free by addressing Raymond & Whitcomb, 296 Washington Street, opposite School Street, Boston. Excursion parties will leave Boston November 13 and December 11.

The National Prison Congress has designated October 26 as Prison Sunday this year, and requests clergymen to preach upon that subject connected with prison reform, crime, criminals, etc. The Massachusetts Prison Association will send to clergymen next week material which will aid them in preparing sermons.

The Mass. Real Estate Co., Advertiser Building, Boston, has issued a new prospectus, and will send it to persons desiring it. Its record for the past five years is a good one, quite a surplus having been accumulated. It now pays seven per cent. per annum in quarterly dividends and offers its stock at \$106 until November 1st.

Ruined hands and yellow clothes can never be found where World Soap is used.

There is no better or more reliable place in Boston to buy Boys' and Children's Clothing than Spitz Bros. & Mork, as they make a specialty of Boys' Clothing.

THE WEARING OF CORSETS is one of those mooted subjects about which there will always be two (or more) opinions; but there can only be one opinion as to the announcement in regard to them this week in our local advertising column. Messrs. Hollander, Bradshaw & Folsom tell an interesting story which is crowded full of hard facts.

Our Fast Black Hose for Gents (2 pairs for 25c.)

are real black, and will stay jet black until worn out. Our

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department is running over with large showings of Fall and Winter Underwear for all sizes, sexes, and tastes. A Ladies' ribbed Jersey Vest with sleeves at 25c. is a special favorite just now.

Mail orders receive special attention.

HOLLANDER, Department Store, BRADSHAW, 616 Washington Street, & FOLSOM'S, BOSTON.

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A SON OF ISSACHAR. By E. S. BROOKS. A Romance of the Days of Messias. Third edition. 12mo, \$1.25.

"The story is of thrilling interest and faithfully mirrors the people and manners of ancient Hebrew civilization, putting the attractive garb of romance upon familiar Biblical characters, who are again made to live and move in the pen picture presented."

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"The volume represents the finest work Mr. Brooks' fertile and versatile pen has yet produced. It has a strong and original plot, vigorously treated, and is, withal, a magnetic and thoroughly interesting romance."

—Brooklyn Times.

"This is one of the best of the romances of the 'school' of 'Ben Hur'.... A good, strong, interesting historical story, original enough and entertaining enough to command particular notice."

—Independent.

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but not for stiver or gold, I am starting a mission school, and we have no reading matter and are too poor to buy. I will be glad to get books that will not be read again. Magazines—Chapman and World Wide Mission, Youth's Companion, and that class. Please put in a box and send me, J. B. WILLIAMSON, Camden, Me.

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